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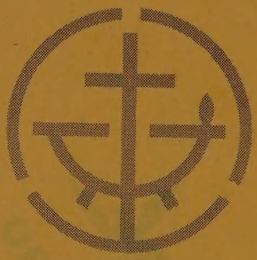

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A MANUAL OF COUNCILS OF THE HOLY CATHOLIC CHURCH

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BY THE
REV. EDWARD H. LANDON, M.A.
LATE OF CORPUS CHRISTI COLLEGE, CAMBRIDGE

NEW AND REVISED EDITION

VOLUME I.

Edinburgh
JOHN GRANT
1909

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PREFACE TO THE FIRST EDITION.

THE following work is intended to supply, in some measure, what appears to be a desideratum to the English reader, viz.—a *compendious* account of the Councils of the Church. This I had originally proposed to do by a translation of a small French work, published anonymously, at Paris, in 1773, in one volume, entitled, "Dictionnaire Portatif des Conciles," but when the task had been commenced, so many alterations and additions appeared to be needed, that I resolved so far to abandon my first design as to make the French work merely the groundwork of a more extended volume on the same plan. Thus, although the work alluded to has furnished no small part of the present book, very considerable alterations have been made in it, and not only has much fresh matter been added relating to the councils contained in that work, but an account has also been given of many others which it passes over in silence, especially those which, although not recognised by the Church of Rome, are not the less regarded by other branches of the Church.

The materials with which I have had to work were unhappily scanty, and some apology may seem to be due for attempting a work of this nature, while debarred, as in this place I have been, from many of those authorities which it would have been desirable to have consulted; but the reader will bear in mind that the present book pretends only to be of an elementary character, and reference has, in almost every case, been given to the larger works of Labbe

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and Wilkins; I may also add, that I believe the work, as far as it goes, will be found to be accurate; the account of every council having been verified either by myself, whilst in England, or by my friend, the Rev. William Pridden, to whom my sincere thanks are due for this and other valuable assistance: and also to the Rev. J. M. Neale, who kindly permitted me the use of the MS. of his history of the Oriental Church.

Nor would I omit to mention my obligation to the Reverend the Canon Ant. J. F. Pestana, rector of the seminary of Funchal, for his courtesy in allowing me, at all times, free access to the valuable library attached to that Institution, and to the Rev. E. M. Johnson, rector of Brooklyn, New York, for some useful documents relating to the convocations of the Church, in the United States of America.

MADEIRA, 1845.

PREFACE TO THE SECOND EDITION

It may be useful to preface this revised version of the "Manual of Councils" with a few words of explanation. The additions and corrections incorporated in the present edition were compiled by my father with the intention of republishing the work, entirely rewritten and in an enlarged form. His death in 1877 prevented the completion of the undertaking, but the present edition practically contains the "Manual" in the shape in which he intended it to appear. How considerable these corrections are a mere glance will sufficiently show: the accessibility of many authorities to which reference was before impossible, has caused much to be altered, much to be added, while in a few cases his maturer judgment has excised an article altogether.

But the chief improvement, beyond a thorough reverification of the entire work, which distinguishes this edition, is the greater importance which is attached to what, for want of a better word, may be called the synoptic aspect of the councils,—that is to say, attention has been more particularly drawn to the contemporary enunciation of certain canons by different Councils.

In so advanced a state were the materials left that the work of preparing them for the press has been very small, though the changes involved affect more than half the original volume; but a word of thanks is due to the publishers for the consideration shown to me while the work was passing through the press at a time when other occupations left me little leisure.

PERCEVAL LANDON.

LONDON, 1893.

Manual of Councils.

—o—

A.

ABERDEEN (1788). [*Concilium Aberdonense.*] An assembly of the bishops of the Church in Scotland was held at Aberdeen, April 24, 1788, to take into consideration the state of the Church. In this synod it was unanimously agreed to comply with and submit to the government of the house of Hanover; and to testify this compliance by uniformly praying for George III., by name, at public worship. This resolution was duly intimated to the clergy and laity of their respective dioceses, the clergy being required to make public notification to their respective congregations on the 18th of the following month, that on the succeeding Lord's-day, a prayer for the king would be authoritatively introduced, and from that time continued in all the religious assemblies of the Church; finally, they exhorted all persons in their communion to receive cordially this determination of their spiritual fathers.—*Skinner's Eccl. Hist. Scotland*, vol. ii. p. 689.

ADANA (1316). [*Concilium Adanense.*] Held in 1316 by the Armenian Catholic at Adana in Cilicia, Oscinus, the king, being present.

AFRICA (217). [*Concilium Africanum.*] Held in 217, by Agrippinus, bishop of Carthage, and attended by seventy bishops of Africa and Numidia. In this council it was declared, that those who have received the form of baptism out of the Church, may not be admitted into it without being baptised.—Tom. i. Conc. p. 607.[1]

AFRICA (or CARTHAGE) (251). Held in 251, upon the

[1] This and all similar references are to Labbe and Cossart, Concilia Sacrosancta, in 16 tomes, *ed.* Paris, 1671.

case of those who had relapsed into idolatry during the persecution. The circumstances which led to the assembling of this council were as follows: Novatus, a priest of the Church of Carthage, in order to avoid the just punishment of his crimes, joined, together with five other priests, the party of Felicissimus, a deacon of the same church, who had set himself up against his bishop (then absent on account of the persecution), from motives similar to those which actuated Novatus. The pretext for their conduct was, chiefly, that St Cyprian was too rigid with those who, having relapsed during the persecution, sought to be admitted to penance.

In 251, Novatus, having forsaken the communion of Cyprian, and originated a new party, promised absolution, without penance, to all the relapsed who would join him, and went to Rome, where he met with Novatian, another turbulent and ambitious priest, who, disappointed at seeing Cornelius preferred to the see of Rome instead of himself, caused a schism in that Church, contriving, with the help of Novatus, to get himself also consecrated as bishop of Rome, by three bishops fetched from a distant part of Italy. To this schism he added heresy, teaching, amongst other things, that absolution is not to be given to those who have committed mortal sin after baptism, whatever the nature of the sin may be. He would have them only exhorted to repentance; and asserted that there exists in the Church no power to absolve from mortal sin, nay, he even went so far as to hold that no hope of salvation remained for those who had relapsed in time of persecution, even though they had sealed their subsequent repentance by martyrdom. In order to draw over others to his errors, he wrote letters to all the Churches, and circulated falsehoods and calumnies in the name of some confessors at Rome whom he had succeeded in bringing over to his party.

Cornelius, at the same time, was not idle in defence of the truth. He, too, wrote letters to all the bishops; and, in consequence of these exertions, several councils were held upon the subject, and particularly that of which we are at present speaking. St Cyprian, who had now returned to his post, in order to appease the troubles that had arisen, convoked this council.

First, to remove the doubts of those who had been in-

fluenced by the false statements of Novatian and his party, with respect to the conduct and consecration of Cornelius, the council resolved to obtain the testimonial of those who were present at his consecration, and to send deputies to Rome to inquire into the matter. This precautionary step did not, however, hinder St Cyprian from at once recognising the election of Cornelius.

When the deputies of Novatian arrived at Carthage, they required that the bishops should examine their accusations against Cornelius; to which the fathers in council answered, that they would not suffer the reputation of their brother to be attacked, after he had been elected by so many votes, and consecrated; and that a bishop having been once recognised by his fellow-bishops, it was a sin to consecrate another to the same see; and further, the council addressed a synodal letter to Cornelius upon the subject.

Then they proceeded to inquire into the case of Felicissimus, and the five priests who had followed him: these men they condemned and excommunicated. And further, seeing that the two sects, viz., that of Felicissimus and Novatus on the one hand, and of Novatian on the other, virtually destroyed penance by the opposite extremes to which they endeavoured to bring it; the former abolishing it in fact, by admitting at once to communion all those who had fallen into sin, whilst the others altogether refused to acknowledge its efficacy; they proceeded to consider the case of the relapsed. It was decreed that the Libellatici,[1] who, immediately after the commission of their fault, began a course of penance, should be thenceforward admitted to communion: that those who had actually sacrificed should be treated more severely, yet so as not to take from them the hope of forgiveness; that they should be for a long period kept to a course of penance, in order that they might thus seek with tears and repentance to obtain God's pardon for their sin. It was further decreed that the different circumstances of the sin of each individual ought to be inquired into, in order that the duration of their course of penitence might be regulated accordingly, that those who had for a long time resisted the violence of the torture should be treated with more lenity; and they judged that three years

[1] *Libellatici*, so called because they received from the magistrates, for a sum of money, an *attestation* (libellus) of their having sacrificed.

of penitence ought to suffice in order to render these admissible to communion.

At this council several articles or canons were drawn up, and afterwards forwarded in writing to every bishop. Baronius thinks that these were the same as those afterwards styled the "Penitential Canons."

With respect to bishops and others of the clergy who had either sacrificed or had received certificates of having done so, it was determined that they might be admitted to penance; but that they should be for ever excluded from the priesthood, and from all exercise of their office, or of any ecclesiastical function. It was also determined that the communion ought to be administered to persons who might be visited with mortal sickness during the course of their term of penance.

Novatus and Felicissimus were both condemned in this council, which continued sitting for a long time.—Tom. i. Conc. p. 714.

AFRICA (**348**). Held in the year 348, under Gratus, bishop of Carthage. Fourteen canons relating to discipline were here drawn up.—See C. CARTHAGE, A.D. 348.

AFRICA (or HIPPO) (**393**). [*Concilium Hipponense.*] A general council held at Hippo on the 8th October 393; Aurelius, bishop of Carthage, presided; and Megatos, primate of Numidia, and all the other primates of the provinces of Africa were present. Cecilianus and Theodorus spoke in the name of the other bishops. We may perceive from this council how highly St Augustine was already esteemed, although at the time only in priest's orders. At the request of the bishops assembled, he made a discourse before them upon the subject of faith, and upon the Creed; particularly combating the errors of the Manichæans, of which he had himself been a follower. One fragment alone remains of the acts of this council: it was ruled, that the bishop of Carthage should every year give notice to the primate of each province, of the day on which Easter was to be celebrated in the year following, in order that the latter might inform his suffragans. It was also ordered, that a general African council should be held annually, either at Carthage or in some one of the provinces; which practice continued until the year 407. In this council forty-one canons were agreed to, which were taken as the model for after-councils. —*Cod. Afric.* Tom. ii. Conc. p. 1149.

AFRICA (398). Held at Carthage on the 28th of August 398, called the third council of Carthage. The bishop Aurelius presided, at the head of forty-four bishops. —See C. CARTHAGE, A.D. 398.

AFRICA (401). Held on the 13th September 401, to consult upon the best method of acting towards the Donatists. It was resolved to treat them with lenity; and to bring them, as far as possible, to a sense of their miserable condition, in the hope that God might be pleased to open their eyes. And further, it was agreed that those of the Donatist clergy who desired to resume their ministerial functions in the Church, should be received. Afterwards the council drew up certain rules of discipline:[1]

1st. The canon made in the council of Carthage, A.D. 390, which forbids the marriage of bishops, priests, and deacons, was confirmed, and its observance enforced under pain of deposition. In the case of other ecclesiastics, it was ruled that each Church should follow its own custom in the matter.

2ndly. It was forbidden to any bishop to change the place of his see, or to absent himself from it for long together.

3rdly. It was ordered, that whenever it became necessary to convoke a general council, all the bishops of each province should assemble previously, in two or three classes, from each of which deputies should be chosen, who should be obliged to proceed forthwith to the council, or to communicate the cause of their absence.

4thly. That such of the clergy as should be refused communion and deposed, on account of any crime committed, should be allowed the space of one year wherein to justify themselves; which not being done within the year, they should never be received again.

5thly. That if any bishop should make any strangers, not his relatives, or even his relatives, if they were heretics or heathens, his heirs, in preference to the Church, he should be anathematised after his death. This is to be understood of that property only which the eighth canon of the council of Hippo permitted them to dispose of by will; viz., his patrimony and property which had been given to him.

6thly. In order to prevent superstition, it was resolved to

[1] Some suppose that these canons were drawn up at another council in the same year. See C. CARTHAGE, A.D. 401.

allow of no altar or chapel in honour of a martyr, except his body was actually there buried, or except he had lived or had suffered there; and that all altars should be destroyed which had been erected upon the strength of pretended revelations.

It is not known what bishops were present in this council, but there is good reason to believe that the number was large, and that Alypius, St Augustine, and St Euodius, were of the number.—Tom. ii. Conc. p. 1242.

AFRICA (403). Held at Carthage on the 25th August 403; at which Alypius, St Augustine, and Possidius, were present; what other bishops were there, is unknown. At this council the Donatists were invited to a conference, but they rejected the offer with contempt, pretending that they could not enter upon a conference with sinners: the fathers in council were obliged in consequence, through their legates, the bishops Euodius and Theasius, to require from the emperor Honorius that laws should be enacted against the Donatists.—Tom. ii. Conc. p. 1331.

AFRICA (405). Held at Carthage on the 23rd August 405. It was resolved that letters should be written to the governors of the provinces, begging them to labour to effect union throughout Africa: also a letter to the emperor was agreed upon, thanking him for the expulsion of the Donatists.—Tom. ii. Conc. p. 1333.

AFRICA (407). Held at Carthage in 407. At this council deputies were present from every province in Africa. By common consent it was agreed to annul the canon of Hippo,[1] which decreed that a general African council should be held annually, because the difficulty of getting to the council was too much for the bishops. It was further ruled, that when any circumstance arose affecting the whole Church of Africa, the matter should be communicated in writing to the bishop of Carthage, who should thereupon convoke a council, in which it might be determined what should be done: that other matters should be considered and determined in their own province. That in case of an appeal, each party should name their own judges, from whose decision there should be no further appeal. In order to prevent the bishops from going to the emperor's court more than was absolutely necessary, the council

[1] See C. AFRICA, A.D. 393.

ordered that the cause should be specified in the letter to the Roman Church, given to every bishop journeying to Rome, and that when at Rome, a letter for the court should be given to him. That if any bishop, having received a commendatory letter for his voyage to Rome, without saying that he intended to go to the court, should nevertheless go thither, he should be separated from communion. It was also ruled, that no new see should be erected without the consent of the bishop out of whose diocese it was to be formed, and that of the primate and whole council of the province. Rules were also laid down concerning the converted Donatists; the council further deputed the bishops Vincentius and Fortunatianus to attend the emperor in the name of the whole African Church, and to defend the cause of the Church in the conference with the Donatists, and also to demand of the emperor five advocates to defend the interests of the Church.—Tom. ii. Conc. p. 1333.

AFRICA (418). Held at Carthage on the 1st May 418; composed of two hundred and seventeen or two hundred and fourteen bishops. Here nine doctrinal articles, drawn up by St Augustine, were agreed to against the Pelagians. These nine articles or canons have come down to our time, and are dated May 1, 418. The three last definitively declare that no man can be said to be without sin, and anathematise those who should deny it. Besides these eight canons, the oldest Roman code adds another, by which the council condemns with anathema those who hold that infants dying without baptism enjoy a happy existence, without the kingdom of heaven. Photius, who, as Tillemont observes, we must believe to have had the use of good MSS., recognises this canon; and, as a further proof of its genuineness, St Augustine in his letter to Bonifacius says, that both councils and popes have condemned the heresy of the Pelagians, who maintain that infants not baptised enjoy a place of salvation and repose out of heaven.—Tom. ii. Conc. p. 1576. *Aug. ad Bon.* l. 2. c. 12. p. 492. 1. d.

In this same council ten other canons were agreed to, relative to the Donatists. It was determined, that in places containing both Catholics and Donatists, each party recognising a different diocesan, the Donatists, at whatever period they might have been converted, should belong to the bishopric which the original Catholics of the place recog-

nised. That if a Donatist bishop should be converted, those parishes where the Donatists had been under his jurisdiction, and the Catholics under the bishop of some other city, should be equally divided between the two bishops, the oldest to make the division, and the other to have the choice. The same council determined by another remarkable canon, that if the priests and other inferior clergy had any complaint to make against the judgment of their bishop, their case might be judged by the neighbouring bishops, from whose decision they might appeal either to the primate or to the council of Africa; but if they pretended to appeal to any authority beyond the sea, all persons in Africa were forbidden to communicate with them. It also gave permission to a virgin to take the veil and the vows before the age of twenty-five, in cases where her chastity was endangered by the power of those who sought her in marriage, provided also that those upon whom she was dependent made the demand as well as herself.—Tom. ii. Conc. p. 1576.

AFRICA (or CARTHAGE) (419). Held at Carthage, 15th May 419, in the Basilica of Faustus; convoked by Aurelius, bishop of Carthage, assisted by Valentinus, the primate of Numidia; Faustinus, the legate of the pope, had the third place; bishops or their deputies from the different provinces of Africa, viz.: from Numidia, Byzacena, Mauritania Cæsariensis, Mauritania Tingitana, Tripoli, and the proconsular province were present, making in all two hundred and seventeen bishops; Aurelius presiding. St Augustine was present.

At the first sitting, the pope's instructions to his legate were read, and also the canon, which he brought forward in order to show the right of appeal to the pope. St Alypius represented, that as this canon did not appear in the Greek copies of the acts of the council of Nicea, which they possessed, and which Cœcilianus had brought to Carthage, it was necessary that Aurelius should send to Constantinople, Antioch, and Alexandria, where the genuine canons were kept, to procure an authentic copy of them. It was, however, agreed, that in order not to give offence to the pope's legate, they should content themselves with writing upon the subject to Zosimus. Secondly, all that the pope had written relating to the case of appeals was read, and

St Augustine promised that it should be observed, until they had received more authentic copies of the council of Nicea. Thirdly, the Nicene Creed was read, together with the canons and regulations made by the African councils held under Aurelius. Fourthly, the affair of Apiarius was discussed; this man was a priest of Sicca, in the province of Mauritania; having been guilty of most immoral conduct, he had been deposed and excommunicated by his bishop, Urban, from whose judgment he appealed to the pope, although that step was forbidden by several African councils, and although the council of Nicea had determined that the affairs of the clergy should be settled in their own province without any external appeal. Nevertheless, Zosimus, according to Baronius, received the appeal of Apiarius, and re-admitted him to communion. The African bishops refused to admit this pretension of the pope with regard to the right of appeal to Rome, and great contentions arose upon the subject.

Since, therefore, the African bishops had complained that Zosimus had violated ecclesiastical discipline by receiving the appeal of Apiarius, they were not a little surprised to hear the legate Faustinus justify the act of Zosimus, upon the authority of the canons of the council of Nicea. They maintained, that the canons cited under the name of *Nicene*, in order to justify the pretension of Zosimus, were not to be found in any copy, either Greek or Latin, but that they were, in fact, made in the council of Sardica, A.D. 347.

The bishops further desired, that the clergy should make complaint of judgments passed upon them to the primate or council of the province, and not to the bishops of the neighbouring provinces. Before the close of the year, Cyril, bishop of Alexandria, and Atticus of Constantinople, delivered to the priests deputed by the council, faithful copies of the acts of the council of Nicea, made from the originals preserved amongst the archives of their Churches. These transcripts were inspected by the council (which seems to have continued its sessions), and no appearance of the canons alluded to by Zosimus being found, the fathers immediately despatched the delegates, who came out of the East, to *Bonifacius*, with the records which they had brought from thence.

It is worthy of remark that Alypius, bishop of Tagaste,

addressed Aurelius, in this council, as "sancte papa," and that the bishops repeatedly speak of the Roman pontiff as "*consacerdos* noster."—Tom. ii. Conc. p. 1589. *Bar.* 419, § 60.

AFRICA (424). Held in the year 424, upon the business of Apiarius, mentioned in the account of the preceding council. After having been re-established, he was again guilty of great enormities, and, accordingly, a second time excommunicated, and driven out of Trabuca, a city in the proconsulate of Africa, whence he fled to Rome. The pope, Celestinus, giving credit to every thing that he was pleased to pretend in the way of justification, re-admitted him to communion, and added further, a letter to the bishops of Africa. This conduct on the part of the pope caused the whole of the African bishops to assemble at Carthage, and to hold there a general council. Out of the whole number present, the names of fifteen only have come down to us. Amongst them are those of Aurelius of Carthage, Servus-Dei, who was a confessor, Fortunatianus, &c.

Apiarius appeared at the council with Faustinus, who came thither rather in the character of his advocate than his judge; he even wished to exact from them a promise that they would receive Apiarius into communion with them. The fathers in council, however, judged that they ought, in the first place, to examine into his criminal conduct, in which he tried to justify himself by his usual artifices; but Apiarius, unable to endure the tortures of his conscience, confessed, almost in spite of himself, the crimes of which he had been guilty. Faustinus gave way to this evidence of the truth; and Apiarius was cut off from the body of the Church.

As the fathers in council had now received an answer from the east, and had been thus certified that the canons cited by Zosimus were not in truth amongst those enacted by the council of Nicea, they wrote to pope Celestinus a letter,[1] in which, after having complained of his conduct in absolving Apiarius, they begged of him in future not to listen so easily to those who came to him from Africa, and not to receive into communion those whom they had excommunicated, since, by doing so, he violated the canons of Nicea, which direct that cases of this kind shall be

[1] See Tom. ii. Conc. p. 1674.

settled in the province in which they arise, so that they could not be carried elsewhere without the especial decision of the Church. They added, that the aid and illumination of the Holy Spirit might as reasonably be hoped for several bishops assembled freely in each province, as for one in particular; that to judge of affairs in the place where they have arisen, and where information and witnesses are at hand, is more natural than to remove them beyond sea. Lastly, they begged of the pope to send no more legates to execute his judgments, lest, said they, the pride of the world be introduced into the Church of Christ, which ought to hold forth the light of simplicity and the brightness of humility to all who seek God.

The Church of Africa kept possession of the right of judging her priests, definitively and without appeal, till the time of Gregory the Great.—Tom. ii. Conc. p. 1638.

AFRICA (or CARTHAGE) (525). Held in 525, at Carthage, under the primate Bonifacius, in order to restore the discipline of the Church. On this occasion an abridgment of the canons made under Aurelius was read. The last three forbid all appeals beyond the sea absolutely, without making any distinction between bishops and others.—Tom. iv. Conc. p. 1628.

AFRICA (535). Held in 535 ; composed of two hundred and seventeen bishops; convoked to Carthage by Reparatus, bishop of that city. A demand was made of the emperor Justinian to restore the rights and property of the Church, which had been usurped by the Vandals, which request was granted, by a law bearing date the 1st of August in the same year.—Tom. iv. Conc. p. 1784.

AFRICA (645). In the year 645, a conference was held between Pyrrhus, bishop of Constantinople, the chief of the Monothelites, and the abbot, St Maximus, in the presence of the patrician Gregory, and several bishops. Maximus there showed that there were two wills (duæ voluntates) and two operations in Jesus Christ. Pyrrhus yielded to his proofs, and went afterwards to Rome, where he retracted what he had formerly taught, and was received into communion ; subsequently, however, he returned to his errors.

AFRICA (646). Held in the year 646. Several councils were held in Africa during this year, against the Monothelites: one in Numidia, another in Byzacena, a third in

Mauritania, and a fourth at Carthage (sixty-eight bishops present), in the proconsular province.

AGAUNE (or ST MAURICE EN VALAIS) (523). [*Concilium Agaunense.*] Held on the 14th May 523; nine bishops were present. The continual psalmody established in this monastery was here confirmed by Sigismond, king of Burgundy, "upon the system of the Acæmetian monks at Constantinople. According to Eucherius, bishop of Lyons, who wrote 'The Acts of the Martyrdom of the Soldiers of the Theban Legion,' this psalmody was first instituted here in 351, in honour of the martyrs, forty-nine years after the event, and whilst their bones still lay scattered about."

AGDE (506). [*Concilium Agathense.*] Held on the 11th September 506. Twenty-four bishops were present, and ten deputies of absent bishops, from different provinces of Gaul, which at this time was under the dominion of the Visigoths. Cesarius, bishop of Arles, presided. In this council the discipline of the Church was treated of, and forty-seven canons[1] were drawn up, confirming the discipline already established in many other councils.

Of these, the 1st forbids the ordination of those who had been married twice since their baptism.

The 2nd directs that clerks who neglect their duty shall be deprived of their share in the distributions, and have their names erased from the *Matricula.*

The 12th enjoins fasting every day in Lent, Sundays excepted.

The 15th forbids to refuse the *viaticum* or Holy Eucharist to the dying in any case.

The 16th forbids the making any person deacon under the age of twenty-five years; and if married, without the consent of his wife, and a promise of continence.

The 17th forbids the ordination of bishops or priests under thirty years of age.

The 18th orders all lay persons to communicate at Christmas, Easter, and Whitsuntide.

The 19th forbids any woman to take the veil under forty years of age, however holy and exemplary her previous life had been.

The 20th forbids the clergy to wear long hair, and orders

[1] Gratianus and others add to these twenty-four canons, which do not appear in the ancient copies of the acts.

the archdeacon to cause that of the disobedient to be cut.

The 27th forbids the establishment of any monastery without the consent of the bishop; also forbids the bishop to ordain any monk without the consent of his abbot first had.

The 31st orders that those persons who, having been at variance for a long time, refuse to be reconciled, shall be excommunicated.

The 34th orders that converted Jews shall remain eight months in the rank of catechumens before they are baptised.

The 39th forbids persons in holy orders to attend wedding festivities.

The 44th forbids a priest to bless the people or a penitent in Church.—Tom. iv. Conc. p. 1381.

AGNANI (1160). [*Concilium Agnanium.*] Held on the 24th March 1160. Pope Alexander III., assisted by certain bishops and cardinals, in this council solemnly excommunicated the emperor Frederic, and absolved all his subjects from their oath of fidelity to him. However, as Fleury remarks, it does not seem that Frederic was at all the less obeyed or the less recognised as emperor *after* this excommunication than he was *before*.

AIX-LA-CHAPELLE (799). [*Concilium Aquisgranense.*] Held in 799. At this council Felix d'Urgel was heard in his defence before Charlemagne. He was answered and refuted by Alcuin, originally deacon of the Church of York, and abbot of the monastery of Canterbury, whom Charles had induced to come over to France. On account of his frequent relapses, Felix was deposed, but he returned into the bosom of the Church, having sincerely abjured his errors,[1] which he did in the form of a letter addressed to the clergy and people of Urgel; he was nevertheless banished to Lyons, where he died in the following year. See C. Naionne, 791; C. Frankfort, 794; C. Ratisbon, 792; C. Rome, 792, and C. Urgel, 799.—Tom. vii. Conc. p. 1151.

AIX-LA-CHAPELLE. Held in the month of October,

[1] There was a difference of opinion as to the sincerity of his recantation. Agobardus, the bishop of Lyons, publicly announced his having again fallen away, but there were not wanting those who defended him from this accusation.

in the year 802, by order of Charlemagne; it was a numerous council. The bishops, with the priests, read the canons, and the abbots, with the monks, the rule of St Benedict; in order that both parties might thenceforth live in conformity to the law which was prescribed for them. At that time there were no monks or religious persons who followed any other rule than that of St Benedict. There remains to us of this council a capitular of seven articles: the most important are those which relate to the chorepiscopi; it was determined that they had no power to perform any episcopal function, and should be considered simply as priests. This discipline agrees with that of the ancient councils of Ancyra and Neocesarea.

AIX-LA-CHAPELLE (809). Held in December 809, upon the question of the procession of the Holy Spirit, which had been first raised by John, a monk of Jerusalem. In order to decide it, the emperor sent as deputies to pope Leo III. two bishops, Bernarius and Jesse, and the abbot Adelhard, who held a long conference upon the use of the words "*Filioque*," chanted in the creed by the Churches of France and Spain, but not by the Church of Rome. The pope expressed his regret that the same caution had not been used elsewhere; and without *condemning* those who in chanting the creed added the words "*Filioque*," and allowing that the words expressed the true faith, he refused to give his sanction to the introduction of the words into the creed, respecting the decision of those councils which had forbidden any addition to be made.—*Fleury*. See C. TOLEDO, A.D. 447, and ROME, 809. Tom. vii. Conc. p. 1194.

AIX-LA-CHAPELLE (816). Held in September 816. In it a rule was composed for canons, containing one hundred and forty-five articles; another was also drawn up for nuns, which contained twenty-eight articles. Both rules are of great length, and are said to have been mainly composed by Amalry, deacon of Metz.—Tom. vii. Conc. p. 1307.

AIX-LA-CHAPELLE (817). Held in July 817. Here eighty chapters were drawn up concerning the rule of St Benedict, which the emperor Louis confirmed, and by his authority put into execution.—Tom. vii. Conc. p. 1505.

AIX-LA-CHAPELLE (825). Held in the year 825. This council, held upon the subject of images, was a continuation of one held at Paris in the same year. The

bishops wrote on the 6th of December a letter to the emperor at Aix-la-Chapelle, containing their decision; the whole matter was then sent to the pope by the hands of two bishops. What was the result of the negotiation between the pope and the bishops is not known; the French, however, maintained, for some time after, that images are neither to be broken nor to be adored, rejecting the second council of Nicea, although the pope had approved it.—*Fleury.* See C. PARIS, A.D. 825.

AIX-LA-CHAPELLE (836). Held on the 6th of February 836. The acts of this council are divided into three parts:

Part I. refers to the life and doctrine of bishops, and contains twelve canons, the third of which makes it imperative upon all bishops to have some poor persons always at their table when they eat, or to have them, at least, somewhere within sight, and to send them food.

Part II. relates to the morals, and conversation, and degree of knowledge to be required in other ecclesiastics, and contains twenty-eight canons.

Part III. treats of the virtues and duties required from the emperor and his children, principally in those matters which affect ecclesiastical affairs. This part contains twenty-five canons.

A very long address was also drawn up to Pepin, king of Aquitaine, requiring him to restore the property of the Church.—Tom. vii. Conc. p. 1700.

AIX-LA-CHAPELLE (1165). Held in 1165. This was a plenary court of the emperor Frederic, assembled for the canonisation of Charlemagne, which was performed on the 29th December. Although this canonisation was the act of schismatics, and had the sanction only of an antipope, no pope has ever refused to recognise it.—*Fleury.*

AIX (1585). [*Concilium Aquense.*] Held in September 1585, by Alexander Canigianus, archbishop of Aix, assisted by the bishops of Apt, Gap, Riez, and Sisteron, his suffragans, together with the grand vicar of the bishop of Frejus. Several useful regulations were drawn up relating to the discipline of the Church and the reformation of morals, similar to those of Bourges in the preceding year.—Tom. xv. Conc. p. 1119.

ALBI (1254). [*Concilium Albiense.*] Held in 1254, by

order of St Louis, who had lately returned from the Holy Land; bishops from the provinces of Narbonne, Bourges, and Bourdeaux attended, Zoen, bishop of Avignon, presiding. Seventy-one canons were published; part of them relate to the extirpation of heresy, and part to the reformation of the clergy, &c. The first twenty-eight are taken from the canons of Toulouse, A.D. 1229.

1. Orders that persons be duly appointed to search after heretics.

2. Grants a silver mark to every one taking a heretic.

5. Deprives of their land persons who allow heretics to harbour there.

6. Orders the destruction of the houses of heretics.

11, 12. Enact that all persons arrived at the age of puberty shall abjure heresy, and take an oath of fidelity to the Roman Church.

18. Orders that all boys above seven years of age shall be brought to Church by their parents, to be instructed by the curate in the Catholic faith, and to be taught the *Credo*, *Pater Noster*, and Salutation of the Blessed Virgin.

21—23. Relate to the papers, &c., of the Inquisition.

24. Orders the construction of prisons for the condemned heretics, where they shall be detained and supported (as the bishop shall direct) out of their confiscated property.

25. Orders that the bones of those who have died in heresy and have been buried, shall be taken up and publicly burnt.

29. Renews the canon "Omnis utriusque sexus."

31—36. Relate to excommunications.

37. Orders that every will shall be made in the presence of a priest.

41. Forbids to harbour any suspicious woman within the precincts of the Church.

42. Orders silver chalices to be used in all churches of which the revenues amount to 15 *livres tournois*.

46. Forbids regulars to have any of their horse harness, &c., of silver or gold; orders them to use saddles of white or black, or polished saddles (*rasæ*).

48. Forbids clerks to gamble; orders them to have their hair so cut all round as to leave the ears altogether uncovered.

50, 51. Forbid them to hunt and hawk and tilt, in game, with shield and lance.

55. Orders two regular canons, at least, in every prison.

56. Orders all collators to benefices to present without any previous agreement with their nominee or diminution of revenue.

57—60. Of the visitations of bishops.

62, 63. Of usurers and Jews.

64, 65. Order that Jews shall have a distinctive dress, and shall constantly wear a large wheel figured on their breast.

66—70. Of Jews.—Tom. xi. Conc. p. 720.

ALCALA DE HENARES (1326). [*Concilium Complutense.*] Held in 1326 by Juan of Arragon, archbishop of Toledo and primate of Spain; three bishops and three deputies were present. Two canons only were published:

1. Of the consecration of suffragans.

2. On the defence of the rights and property of the Church.—Tom. xi. Conc. p. 1771.

ALEXANDRIA (230). [*Concilium Alexandrinum.*] Held in 230, under the bishop Demetrius, in which Origen was deposed from the priesthood, but not without opposition.

ALEXANDRIA (306). Held in 306, under Peter, bishop of Alexandria (martyr). Meletius, bishop of Lycopolis, was deposed here, being convicted of having sacrificed to idols, and of having committed many other crimes. In revenge, Meletius began a schism which lasted for upwards of fifty years. His disciples were called Meletians.

ALEXANDRIA (321). Held in 321, by Alexander, bishop of Alexandria, attended by all his clergy, on account of the heresy of Arius, which had spread through all Egypt, Lybia, and upper Thebais. Nearly one hundred bishops attended from Egypt and Lybia, and anathematized his errors and deposed him (Schoans). Socr. i. 6, in p. 101. Arius, who held a Church in Alexandria, was a man of very considerable talent, with all the external appearance of inward excellence. Jealousy at seeing Alexander promoted to the throne of Alexandria, betrayed him into heresy, and the unimpeachable life of his bishop affording him no handle for attacking his character, he determined to accuse him on the score of doctrine; and as Alexander taught, according to the faith of the Church, that our Saviour Jesus Christ is truly God, Arius dared, first in private conversation, and afterwards publicly, to assert that the bishop was in error, and had

fallen into the heresy of Sabellius; that our Lord was but a creature, however exalted.

Alexander having sent for Arius, endeavoured to win him back by mildness, advising and exhorting him to open his eyes to the enormity of his error. He even held conferences with his clergy in the presence of Arius; but the latter persisted in his opinions, and maintained with insolence all that he had advanced. At last this council was convoked early in the year 321, in which Arius and nine other of the clergy of Alexandria were condemned and deprived. Also a synodical letter was addressed by Alexander to his brother-bishop, Alexander of Byzantium, which Theodoret gives, l. i. c. 4.—*Cave's Apostolici*, p. 349.

ALEXANDRIA (321). Held later in the same year, by Alexander, composed of one hundred Egyptian bishops, exclusive of the priests who were present. Arius was here questioned concerning his faith, and the heresy of which he was accused. He maintained his error with boldness; and the bishops, having heard his blasphemies from his own mouth, proceeded to anathematize him and twelve of his followers, both priests and deacons; also two bishops, Secundus and Theona; and to pass censure upon Eusebius of Nicomedia.

Arius retired into Palestine, where he had already gathered many followers. The most considerable of his disciples was the above-mentioned Eusebius, bishop of Nicomedia, the city in which the emperors of the east resided. This Eusebius enjoyed great reputation at the court, and was in high favour with Constantia, the wife of Licinius, and the sister of Constantine. It may indeed be justly said, that amongst all the followers of Arius, no one has been more celebrated, or has done more mischief to the Church.—*Tillemont; Epiph. Hæres*, 69.

ALEXANDRIA (324). Held in the year 324, by the celebrated Hosius, bishop of Cordova, sent by Constantine[1] to appease the troubles to which the heresies of Arius, and the schism of Meletius, had given rise, and to restore the peace of the Church. Hosius conducted himself in the business with fidelity and care, worthy of his piety and of

[1] By Pope Sylvester, according to Baronius: but there appears to be no foundation for the assertion.—*Cave.*

the confidence placed in him. In this council everything relating to the doctrine of the Trinity, and to the condemnation of the heresy of Sabellius, who denied the distinction of persons in the sacred Trinity, was thoroughly discussed.[1] Very little else is known of what passed here.—*Tillemont; Socrates*, l. iii. c. 7. Tom. i. Conc. p. 1493.

ALEXANDRIA (326). A council was held April 16, 326, in which Athanasius was ordained patriarch of Alexandria. Complaint was made of the continued persecution of Athanasius by the Eusebians. They, it was said, had exiled him and had sent to the emperors a letter filled with fresh calumnies against him. The father justified his conduct; they went back to the origin of the persecutions which Athanasius had suffered; they showed that his ordination was strictly according to rule; they observed, that Eusebius of Nicomedia had changed his see several times, forgetting that he who is once bound to a Church by the episcopate may not seek to change, lest he be found guilty of adultery according to the teaching of the Holy Scriptures. They showed, further, that the proceedings of the council of Tyre were invalid, both because the party of Eusebius was dominant there, and because the secular power prevented all freedom of action; they again exonerated Athanasius from the murder of Arsenius, alluded afresh to the irregularity of the proceedings in the Mareotis, accused the Eusebians of dividing the Church by menaces and terror, and, finally, exhorted the bishops to give no credit to anything written against Athanasius.—*See* Tyre, 335. Tom. ii. Conc. p. 532, p. 129.

ALEXANDRIA (362). Held in the year 362, by St Athanasius, in concert with St Eusebius of Vercelli, to deliberate with him and the other bishops upon the affairs of the Church, and particularly upon the means to be adopted for restoring peace and union to the Church of Antioch, where

[1] "Factum est in synodo, ut in Sanctissimâ Trinitate sicut una prædicaretur *οὐσία*, id est essentia, ita tres dicerentur *subsistentiæ* nempe *ὑποστάσεις*, sed cum hæc vox apud nonnullos acciperetur pro *substantia*, inde major oborta est controversia num recte dicerentur tres esse in Trinitate substantiæ."

In this council Colluthus, a priest of Alexandria, who had pretended to exercise episcopal functions, and had celebrated a mock ordination, was censured.

Probably several councils were held in Egypt about this time.

the orthodox Christians, who for some time had communicated with the Arians, having at last, in 361, separated from them, and united themselves to Meletius (elected bishop in the council of Antioch, A. D. 360), could not induce the Eustathians (who were the original Catholics of the city[1]) to unite with them.

Besides St Athanasius and St Eusebius, we find in Arabia, Paphnucius, of Saïs, and about twenty others. They applied themselves with great industry to discover the most advisable methods for restoring order in the Church, agitated as it had been by such a tempest of heresy. Constantius, the great patron of the Arians, was now dead.

The council settled that those who had been *leaders* or *defenders* of the heresy should be admitted to penance, but that they could not be permitted to retain any clerical office; while those who had been led away by the violence of others should be allowed to retain their rank, provided they subscribed the acts of the council of Nicea.—*Bar.* A.D. 362, § 235.

In the next place, the affairs of the Church of Antioch were discussed, where the Eustathians refused to submit to Meletius, who had been in communion with the heretics, by whom also he had been consecrated bishop. The bishops in council requested Eusebius and Asterius to proceed to Antioch in the name of the council; and, further, wrote a letter to the three bishops, Luciferus, Cymatius, and Anatolius, in which they expressed their joy that the Meletians were willing to unite with the followers of Paulinus, *i. e.*, with the Eustathians; they exhorted them to require nothing

[1] When the Arian bishops had taken possession of the see of Antioch, many, both of the clergy and laity, who purposed to abide in the true faith, forsook the public service of the Church, and assembled by themselves for divine service. Those who did so were called Eustathians, because they began first to assemble in this way after the ejection of Eustathius. These men who from the first had boldly contended for the true faith, refused to communicate with those who were called the orthodox (*i. e.*, those who held the true faith and acknowledged Meletius for their lawful bishop), because Meletius, although orthodox, had been elected by the Arians, and had in some things given way to them. Thus there were three bishops of Antioch at one time—Paulinus, the bishop of the original Catholics or Eustathians, a priest, afterwards consecrated by Luciferus; Meletius, the bishop of the orthodox, elected by the Arians, under the belief that he favoured their views; and Euzojus, whom the Arians had subsequently elected.

further from those who desired to return from Arianism, in order to union, than that, 1st, they should confess the faith of the council of Nicea; 2nd, they should anathematize the heresy of the Arians, and also that which teaches that the Holy Spirit is a mere creature, and not of the same substance with the Father and the Son. This was a necessary precaution to be taken against the new sect of the Macedonians; against whom it had already been decreed, by this same council, that it is necessary to believe that the Holy Spirit is of the same substance, and equally God with the Father and the Son; and that in the sacred Trinity, no one of the divine persons is either created, or inferior to other, or of later existence than another; lastly, they exhorted them to require that they should anathematize the impieties of Sabellius, Paul of Samosata, Valentinus, Basilides, and the Manicheans, and that having so done, the Meletians ought to be received without suspicion, and that the followers of Paulinus should require nothing more. In this council a discussion was also raised upon the use of the term ὑπόστασις, which subject at that time greatly agitated the whole Church; the Latins understanding by the term the actual "*substance*," were accordingly unwilling to allow more than *one* ὑπόστασις in God, and accused those of Arianism who recognised three. The Greeks, on the contrary, using the word in the sense of "*person*," maintained that it was necessary to admit *three*, to avoid the error of Sabellianism. St Athanasius, therefore, in order to compose these differences, required from each party a definition of what they believed; and finding from their answers that they, in fact, held precisely the same doctrine, in nothing differing from the catholic faith, he permitted to each party the use of the term ὑπόστασις, and bound them to receive the definitions of the Nicene council, without confusing themselves with new questions.[1] However, notwithstanding the pains and judicious conduct of Athanasius, the Church was, for a long time, sorely troubled about the use of this word. Another act of this council was a complete declaration of the doctrine of the Incarnation, in opposition to the heresy of Apollinarius, who already, not openly, but in secret, had begun to teach contrary to this truth. It was defined that Jesus Christ was born of Mary; that He was

[1] It rejected also the spurious additions of Sardica.

"very man" as to the flesh, and that He did not take to Himself a body only without a soul or mind.

The pains, however, which the council, and Athanasius in particular, had taken to procure peace to the Church of Antioch failed, owing to the intemperate behaviour of Luciferus, who, having first consecrated Paulinus, the chief of the Eustathians, withdrew, first from communion with Athanasius, and afterwards from that of the Church: whence arose the schism of the Luciferians, which lasted forty years.—*Cave's Apostolici*, p. 444. Tom. ii. Conc. pp. 97. 808.

ALEXANDRIA (363). Held in 363, consisting of all the bishops in Egypt, called together by St Athanasius, in order to fulfil the request of the emperor Jovian, that he would send him an exposition of the true faith. In the synodical answer, Athanasius exhorted the emperor to adhere to the declaration of faith settled at Nicea.—Tom. ii. Conc. p. 823.

ALEXANDRIA (399). Held in the year 399. In this council the writings of Origen were condemned, as they had already been in the West. Theophilus, bishop of Alexandria, who there presided, condemned also the four Great Brothers—Dioscorus, Ammonius, Eusebius, and Enthymus—so called from their great size, their crime consisting in sheltering the priest Isidorus from the fury of Theophilus. Many other councils were held this year in the East against the writings of Origen.—*See* Jerusalem, Cyprus. Tom. ii. Conc. p. 1219.

ALEXANDRIA (430). Convoked by St Cyril, patriarch of Alexandria, in the month of November, 430, to communicate a letter received by him from the Pope Celestine, and another, which the same pope had written to Nestorius.

The council determined that another letter should be written to Nestorius, warning him, both in the name of this council and of that of Rome, to renounce his errors and embrace the Catholic faith; and to signify to him, that, if he refused, they should no longer hold communion with him, or recognize him as bishop This letter is divided into three parts: one containing an exposition of the faith, beginning with the Nicene creed; then follow the twelve celebrated anathemas of Cyril; and lastly, the announcement of the sentence passed against Nestorius by Celestine, in August, A.D. 430. *See* Rome, 430.

These anathemas referred to the twelve principal heads of the Nestorian heresy.—Tom. iii. Conc. p. 395; *Conc. Eph.* c. 26.

ALNE (709). Held by Berthwald, archbishop of Canterbury, and Wilfrid of York, to inquire into the case of Egwin, who had been elevated to the see of Worcester, and subsequently deposed. He went to Rome, laid his case before Constantinus Syrus, the pope, and returned with letters in support of his claim. The land of Evesham, near Worcester, was granted to him by the king, and he was confirmed in his possession by the present council. He founded a monastery of Benedictine monks upon the spot, which was consecrated by Wilfrid in the following year.

ALTINO (802). [*Concilium Altinense*]. Held 802; where St Paulinus of Aquilea implored the help of Charlemagne against John, duke of Venice, who had thrown down from the top of a tower John, patriarch of Grado.—Tom. vii. Conc. p. 1187.

AMIDA, DIARBEKIR, or KARA AMID (*c.* 1600) in Armenia. Catholicos of the Nestorians held a synod here, about 1600, where he renounced the errors of Nestorianism.

ANAZARBA (435). [*Concilium Anazarbicum*]. Held in 435. In this council many bishops, following the example of Theodoret, put themselves in communion with John of Antioch.

ANCYRA (314). [*Concilium Ancyranum*]. Held about Easter, 314. Eighteen bishops only were present, from Asia Minor, Cappadocia, Pontus, Armenia, Cilicia, and Syria, amongst whom were Vitalis of Antioch, who presided, Marcellus of Ancyra, well known in the history of St Athanasius, Lupus of Tarsus, Amphion of Epiphania, and Basilius of Amasia in Pontus, and St Leontius of Cesarea in Cappadocia.

Twenty-four canons were drawn up, chiefly relating to the case of those who had relapsed during the persecution of Maximinus.

1. Orders that priests who, after their fall, have sincerely repented, shall be permitted to retain their rank, but excluded from all exercise of their office.

2. Orders the same concerning deacons.

3. Orders that those who have been forcibly made to

sacrifice, shall be admitted to communion ; and that laymen should not, by such violence, be incapacitated from receiving holy orders.

6. Orders that those who have been induced to sacrifice by threats, &c., shall, upon repentance, be received as hearers from the time of holding this synod to the great day (Easter): after this, as prostrators[1] for three years, and for two years more as communicants without offering. In case of sickness and danger, they might be received under limitation.

8. Orders that those who have sacrificed two or three times, even under violence, shall fulfil a penance of six years.

9. Enjoins a penance of ten years upon those who have led away their brethren.

10. Allows those persons who, at the time of their being made deacons, declared their intention to marry, to do so, and to remain in the ministry ; those who did not so declare their purpose, but were ordained professing continence, to be deposed if they afterwards marry.

12. Allows the ordination of those who sacrificed to idols before baptism.

13. Forbids the chorepiscopi to ordain priests or deacons without the permission of the bishop in writing.

14. Deprives those of the clergy who obstinately, through superstition, refuse to touch meat, and vegetables cooked with meat.

15. Enacts that Church property unlawfully sold by priests during a vacancy in the bishopric, shall be reclaimed.

16. Casts out, amongst the *Hyemantes*, those guilty of unnatural sins.

18. Excommunicates those who, having been appointed bishops, and refused by the persons in the parish to which they have been appointed, wish to invade other parishes.[2]

20. Enjoins seven years' penance for adultery.

[1] There were four grades of penitents, *flentes*, *audientes*, *prostrati* (or *substrati*), and *consistentes*. The first were, properly speaking, not in a state of penance at all, but only candidates for admission to the Church by penance. The second were allowed to listen to the Holy Scriptures and the sermon, but were compelled to withdraw from the congregation while prayer was offered. The third class, the prostrators, were allowed to remain in church upon their knees for certain prayers and the benediction ; while the consistentes were admitted to all the privileges of the Church, except the Holy Eucharist.

[2] The original meaning of this word is equivalent to that of the modern word "diocese."

24. Enjoins five years of penance to those who use soothsaying, and follow the customs of the Gentiles.[1]—Tom. i. Conc. pp. 1456, 1480.

ANCYRA (**358**). Held in 358, by certain semi-Arian bishops, headed by Basil of Ancyra, and George of Laodicea; twelve only signed, but more may have been present. They condemned the grosser blasphemies of the Arians. The pure Arians taught that the Son of God is but a mere creature, but the semi-Arians believed Him to be more than a created being, and even *like* to the Father, but not of the same substance with Him, nor equal to Him. The Eusebians favoured this latter notion, and at the same time condemned the notion of Eudoxius of Antioch, who held that the Son is "*unlike* in substance." It was to oppose this Eudoxian heresy that this council was chiefly called, and drew up a long exposition of the faith, which they presented to the bishops: in which they maintained that the Son is of *like* substance with the Father, and at first anathematized the term *consubstantial*, but afterwards withdrew the anathema. The semi-Arians sent a deputation to Constantius, and obtained the suppression of the second confession or formulary of Sirmium, made by the pure Arians in 357.—*See* Sirmium, 357. Tom. ii. Conc. p. 789. *Sozomen*, l. iv. c. 13. *Epiph. Hær.* lxxii.

ANGERS (**453**). [*Concilium Andegavense*]. Held in 453, in order to consecrate a bishop to the see of Angers; Leo, archbishop of Bourges, presided. The council, before separating, made twelve canons for the better maintenance of discipline. The first is to the effect, that since the emperor had granted to the bishops the power of trying civil causes, the clergy should, in every case of difference amongst themselves, apply to them instead of to the lay authorities; and that in case of dispute arising between any of the clergy and the laity, they should still require to be judged by their bishop; but if the other contending party would not agree to this, then they should first obtain permission of their diocesan to go before the secular judge. Further, the clergy were forbidden to occupy themselves with any secular business. Wandering monks were to be excommunicated. Assaults and mutilation were forbidden: showing what disorders were caused by the

[1] According to Baronius this canon is spurious. *Bar.* A.D. 314. No. 89.

incursions of the barbarians who then ravished Gaul. The fourth canon also deprives those of the clergy who would not abstain from intercourse with all "*strange*" women, *i.e.*, all who were not near relations.—Tom. iv. Conc. p. 1020.

ANGERS (**1062**). Held about the year 1062, against Berenger, archdeacon of Angers, born at Tours in the beginning of the eleventh century. Having studied in the school of St Martin, and subsequently at Chartres, under the famous Fulbert (afterwards bishop of Chartres), he was chosen to teach in the public school of St Martin at Tours; here it was that he first maintained that the body and blood of our Lord are not really present in the Eucharist, but only in a figure. He was condemned in twelve councils, among them Bordeaux, Brionne, Paris, Placenza, and two at Rome. He is said, also, to have maintained that the baptism of children is null and void, and that marriage is inexpedient, and promiscuous concubinage lawful.

ANGERS (**1279**). Held on the 22nd October 1279, by John de Monsoreau, archbishop of Tours. Five canons were made, one of which punished excommunicated clergy with the loss of the profits of their benefices as long as the period of excommunication lasted. This shows that the clergy themselves, by their own example, led the people to make light of the sentence of excommunication, and that it was no longer regarded as the extreme canonical punishment; also the second canon forbids the bishop's officials to require any fee for sealing letters of orders, under pain of suspension or excommunication.—Tom. xi. Conc. p. 1074.

ANGERS (**1365**). Held on the 12th of March 1365, by Simon Renoul, archbishop of Tours, and seven of his suffragans. Thirty-four articles were drawn up, the first of which relates to proceedings at law; other articles relate to the immunities of the Church, and a few tend directly to the correction of morals.—*Fleury*. Tom. xi. Conc. p. 1939.

ANGERS (**1448**). A provincial council of Touraine was held at Angers in July 1448, by John, archbishop of Tours, with his suffragans. Seventeen regulations were made for the reformation of abuses. The third orders all priests to say the office for the dead, with three lessons at least, every day that was not an holy-day. The fourth forbids the giving the daily distribution to those of the clergy who were

not present at the holy office. The fifth forbids all talking in the choir.

The council orders, in canon seven, that the Word of God should be preached only in Churches and with becoming dignity; and forbids the preacher to make use of loud cries or extravagant gestures: it also forbids clandestine marriages, and the silly tumult and noise made in derision, when any are married a second or third time, commonly called "*charivari.*"—Tom. xiii. Conc. p. 1352.

ANGERS (1583). Held in 1583, being a continuation of one held at Tours in the same year, which, on account of the plague, which had broken out in that city, was transferred to Angers. Several regulations were made: First, upon the subject of holy baptism, directions were given as to the choice of god-parents; it was also forbidden to re-baptize, even conditionally, in cases where that sacrament had been administered by heretics, provided the matter and form of words and intention had been preserved. Secondly, confirmation, the holy eucharist, the sacrifice of the mass, marriage, orders, the celebration of the festivals, and the worship of relics were treated of. Thirdly, the subjects of reform, ecclesiastical discipline, the duty of bishops, canons, curates, &c., were discussed; amongst other regulations, the monks were ordered to preserve the tonsure large and distinct, and to shave their beards. Fourthly, a rigid abstinence from meat every Wednesday and during all Advent was enjoined them. With respect to nuns, it was forbidden to appoint any one to be abbess or prioress under forty years of age, and eight of profession.

Matters concerning the burial of the dead, ecclesiastical jurisdiction, visitations, the preservation of ecclesiastical property, seminaries, schools, and universities, were also discussed in this council, and the regulations agreed upon were confirmed by a bull of Gregory XIII. of the same year, and published by order of the king, Henry III.—Tom. xv. Conc. p. 1001.

ANSE (990). [*Concilium Ansœnum.*] Held in 990. Burchardus, archbishop of Lyons, Teubaldus, archbishop of Vienne, and nine bishops being present. Odilon, abbot of Clugny, with a large body of his monks, appeared before the council and solicited the confirmation of the privileges of the monastery, which was done, "sub anathematis

terribili vinculo." Certain canons were also enacted, some of which are lost, but nine remain.

1. Forbids any one but a priest to carry the Host to the sick.

3. Orders persons to attend at vigils and to stand with groans and sighs, without chattering and scurrility.

4. Forbids clerks to hunt, "abeo sciat, quem irridet, esse damnandum."

5. Orders priests to abstain from their wives; otherwise to desist from celebrating the holy mystery and to lose their benefices.

7. Forbids all work on the evening of the Sabbath after the hour of noon, and permits no buying and selling on Sundays.

8. Orders all lay persons to abstain from flesh on Wednesdays and to fast on Fridays, if they can do so, and give alms to the poor. Also, if they can do so, to hear mass on Mondays, Wednesdays, and Fridays.

9. Contains a blessing and a curse upon those who break or respect the privileges granted to the monastery.—*Mart. Thes.*: Anec. tom. 4, col. 73.

ANSE (1025). Held in 1025, at Anse near Lyons. Gaustin de Maçon complained against Bouchard or Burchard, archbishop of Vienne, for having ordained certain monks of Clugny, although that monastery was in the diocese of Maçon. Odilon, the abbot, exhibited the pope's privilege, which exempted the monks of Clugny from the jurisdiction of their own bishop, and gave permission that they might be ordained by any bishop whom the abbot chose. However, the council having caused the canons to be read, which order that in every country all abbeys and monasteries shall be subject to their proper bishop, declared the privilege to be null and void, being plainly contrary to those canons.[1]—*Fleury.* Tom. ix. Conc. p. 859.

ANSE (1100). Held in 1100. Five archbishops, of whom Anselm, archbishop of Canterbury, was one, and nine bishops, were present. Hugo, archbishop of Lyons, demanded a subsidy to defray the expenses of a voyage which he was obliged to make to Jerusalem.—Tom. x. Conc. p. 726.

[1] C. Orleans, A.D. 511, Can. 19. C. Epaune, A.D. 517, Can 19. Arles, A.D. 554, Can. 2.

ANTIOCH (264 and 269). [*Concilium Antiochenum.*] Held in 264, against the errors of Paul of Samosata, bishop of Antioch, whose life was, in other respects, little suited to the sanctity of his office; his evil course of life caused him to lose sight of the truth. He taught, as Sabellius had done in 255, that the Father, the Son, and the Holy Spirit were but One Person; that the Word and the Spirit were in the Father without a real and personal existence, and merely as reason is in man; so that, in fact, there was neither Father, Son, nor Holy Spirit, but simply One God. Nevertheless, he acknowledged that the Father produced the Word, but only in order that He might operate out of Himself; in which he differed from Sabellius. His error upon the subject of the Incarnation was equally fatal; he would not allow that the Son of God came down from heaven; he maintained that Jesus Christ was of the earth, a mere man, having, by nature, nothing above other men; he confessed that the Word, Wisdom, and Eternal Light were in Him, but only as dwelling in Him, not by a personal union.

Hence he recognised in Jesus Christ two ὑποστάσεις, two Persons, two Christs, and two Sons, one of whom was the Son of God by nature, and co-eternal with the Father, being no other, according to his showing, than the Father Himself; whilst the other, who was the Son of David and the Son of the Virgin Mary, was Christ only in an improper sense, having had no existence before His birth of the Virgin, and being called the Son of God only because He was the abode of the True Son. So that Jesus Christ was righteous, not because righteousness was an attribute essential to Him as God, but merely by the *practice* of virtue and righteousness; not by His *union*, but by His communication with the Divine Word.

In order to give the most complete check to so great an evil, the eastern bishops flocked to Antioch from all parts in great numbers, and amongst them were found some of great note, viz., Firmilian of Cæsarea in Cappadocia,[1] Gregory Thaumaturgus, bishop of Neocesarea, Helenus of Tarsus in Cilicia, Hymenæus of Jerusalem, Theoctenus of Cesarea in Palestine, and Maximus of Bostra: there was also a large assemblage of priests and deacons. When

[1] He died at Tarsus, on his way to the second council upon the same subject, in 269.

they were assembled, a letter was read from Dionysius of Alexandria, who was too ill to be present, animating their zeal for the defence of the truth. What passed in this council is not exactly known; but it seems that two at least were held upon this subject, one in this year, 264, and a second in 269, which was continued in the year following. It is certain that Paul did every thing in his power to conceal the venom of his heresy, that the bishops declared the true faith with the utmost clearness, and earnestly besought Paul to renounce his heresy, and that he protested that he had never held the errors imputed to him. It would seem that it was in the first council, which assembled A.D. 264, that Firmilian condemned the errors of Paul, who then promised to recant. Subsequent events, however, showed that he had been merely deceiving the bishops, and accordingly the second council was called, where the prelates assembled to the number of seventy, according to St Athanasius, or eighty as St Hilary asserts. In this last synod Paul so craftily hid his real views that he would probably have again deceived the bishops but for the presence of Malchion, "an eloquent man, the head of the Greek School of dialectic at Antioch, who, for the exceeding purity of his faith, had been counted worthy of the Presbytery in the church there. He, pressing upon Paul his enquiry, was alone of all able to detect the crafty man."[1] Malchion for this eminent service, was allowed by the bishops to join his name to theirs. Then, after having used exhortations and entreaties with Paul, they clearly and unequivocally asserted the union of the Divine and human natures in the One Person of Jesus Christ, and the *Personal* distinction between the Father and the Son, in one and the same substance. Paul being thus convicted of all his errors, and especially of holding that Jesus Christ was merely man, was unanimously deposed and excommunicated, which judgment of the council was announced in a Synodical Epistle to Dionysius of Rome and Maximus of Alexandria and to the whole Catholic Church, and was received and confirmed by all the bishops of the whole Church. Domnus was in the same council elected to succeed Paul on the throne of Antioch. *Euseb.* l. vii. c. 28. Tom. i. Conc. pp. 843 and 893. 901.

[1] *Euseb.* H.E. vii. 29, in Pusey's Councils, p. 93.

ANTIOCH (330). [*Pseudo council.*] Held in 330, by the Arians against Eustathius, the patriarch of Antioch, a strenuous defender of the Nicene faith; him Eusebius of Nicomedia and other Arians accused of Sabellianism and adultery, on which false charges he was unjustly condemned and deposed and banished into Illyricum. Soz. lib. 2. c. 19.

ANTIOCH (340). Held about the year 340; about ninety bishops were present. The Eusebians, hearing that St Athanasius had proceeded to Rome, became alarmed, fearing lest their falsehoods and artifices should be exposed by his presence. The fathers of the second council testify that St Firmilius had at that time come a *second* time to Antioch on this matter. He died on his way home. In order, therefore, to prevent, as far as lay in their power, what they dreaded, they, too, constituted themselves judges in their own cause, and held a council, in which they declared that any bishop, who, after having been deposed should take upon himself the exercise of his episcopal office, without the authority of a new council, should never be restored. Then they proceeded to set up at Alexandria a bishop of their own sect, Gregory of Cappadocia, an acknowledged Arian, whose intrusion was accompanied by every possible irregularity and violence, even so far as the employment of military force and heathenish cruelties.—*Tillemont.* Tom. ii. Conc. pp. 89. 558.

ANTIOCH (341). Held in 341, by the Eusebians, on the occasion of the dedication of the "Golden" Church at Antioch. The emperor Constantine commenced this work in a style of magnificence worthy of his piety, and Constantius had just completed it; and as Eusebius of Nicomedia lost no opportunity of advancing his schemes, he so managed matters, that under the pretext of dedicating the new church, he assembled a council, of which the real object was to condemn belief in the consubstantiality of the Son. Ninety-seven[1] bishops, of whom thirty-six or forty were acknowledged Arians, were present. They came chiefly from the following provinces: Syria, Phenicia, Palestine, Arabia, Mesopotamia, Cilicia, Isauria, Cappadocia, Bithynia, and Thrace. The principal men

[1] Sozomen and St Hilary. Socrates and St Anthanasius, "ninety." *See* Dr Pusey's Councils, p. 130, notes *x* and *y*.

amongst them were Eusebius, who had usurped the see of Constantinople, Theodorus of Heraclea, Narcissus of Neronias, Macedonius of Mopsuestia, Marsis of Macedonia, Acacius Cæsarea, Eudoxius, afterwards of Constantinople, George of Laodicea, and Theophronius of Tyana, in Cappadocia. Maximus, bishop of Jerusalem, refused to attend, not forgetting how he had been, upon a former occasion (in the Synod of Tyre), surprised into subscribing to the condemnation of Athanasius. Placillus, patriarch of Antioch, presided.

No bishop from the west was present at the council, nor any one on the part of the pope. The Emperor Constantius, however, who saw only with the eyes of the Arians, attended in person. The sole object of the Eusebians was to crush Athanasius, and accordingly they brought forward again the accusations which had been urged against him in the council of Tyre, and had been repeatedly refuted. Moreover, they alleged against him, on the present occasion, certain murders which had been committed on his return to Alexandria, which they maintained had been resisted by the people to whom it was very displeasing. In the end he was condemned without a hearing; and Gregory, an Arian, was appointed to succeed him.[1]

Three creeds were then drawn up. In the first they spoke with great reserve of the Son, making use neither of the terms "substance" nor "consubstantial." In the second[2] they said that He was immutably possessed of the divinity, or, as Socrates and St Hilary explain their meaning to be, that He was incapable of mutability or change; that He was

[1] According to Pagi, the proceedings against Athanasius were not taken in the council *in Encæniis*, properly so called, but subsequently, when the orthodox majority had departed, and the Eusebians, who purposely remained, had received news from Rome that their case against Athanasius was likely to be settled in his favour; they then, by confusing the fourth and twelfth canons just passed, concocted another, which condemned him. Thus this author seems to prove, that all the acts of the council, whilst the ninety-seven bishops were present, and during which time the three formularies and the twenty-five canons were drawn up, were regular and orthodox; but that the condemnation of Athanasius, and the publication of a fourth erroneous confession of faith, were authorized by a pseudo-council composed of the forty Arian bishops only.

[2] This is attributed by Sozomen to St Lucianus, priest of Antioch, but it is doubtful.

Begotten of the Father before all worlds, God of God, Whole of Whole, &c.; the *image* of the Father's Godhead, substance, power, and glory; that the Father, the Son, and the Holy Spirit are three in hypostasis, or subsistence, but one in consent, reducing the Unity to a mere unity of will. They seem, also, to have admitted in the Divine Persons a glory peculiar to each; and whilst they denied the Son to be a mere creature, they added, as though He had been no more than this (just as they expressed themselves when speaking of His divinity), that He was the first-born of all creatures. (S. Hil. *de Synodis*, c. 29.)

The second formulary was styled the "Formulary of Antioch, or the Creed of the Dedication;" and had been approved by the semi-Arians, at the council of Seleucia, in 359.

These canons were rejected by Pope Innocent I., as "composed by heretics," but received by the Council of Chalcedon (c. 4.) as "the righteous rules of the Fathers," and were placed on the codex of the Canons of the Universal Church. — This goes to prove Pagi's theory of the council; the pope views it in respect to its latter end, the council to its orthodox character (*i.e.*, the majority) at its commencement. (*See* Schram. P., p. 129.)

The third formulary does not materially differ from the last; it was drawn up by Theophronius, Bishop of Tyana.

In this council, moreover, various regulations were made; and for many ages, twenty-five canons were attributed to it, which have come down to us. It is Tillemont's opinion that these twenty-five canons, which are excellent, and of great celebrity in the Church, may have been made at a more ancient council, held at Antioch under St Eustachius. However this may be, although absolutely rejected by Pope Innocentius and St Chrysostom, as having been the work of heretics, they were received without difficulty into the code of Church canons, which was confirmed in the Council of Chalcedon, although they are not styled canons of the Council of Antioch.

1. Excommunicates those of the laity who set aside the decree of Nicea concerning the festival of Easter; deposes, and deprives, and declares to be aliens from the Church, any bishops, priests, or deacons guilty of so doing.

2. Orders that all those who come to church only to *hear*

the sacred Scriptures, and do not communicate in prayer, or who turn away from the holy Eucharist, shall be cast out of the Church. Forbids intercourse with the excommunicated.

3. Forbids priests and deacons to absent themselves from their churches.

4. Deprives of all hope of restoration a bishop deposed by the synod, or a priest or deacon by his own bishop who shall nevertheless dare to perform any part of divine service. (*See* C. ANTIOCH, 340.)

5. Enacts that if any presbyter or deacon, despising his own bishop, has separated himself from the Church, and collected a private congregation, and refused to attend and submit upon a first and second summons from his bishop, he shall be utterly deprived, without remedy. And that if he persists in troubling and disturbing the Church, he shall be corrected by the secular power.

6. Forbids a bishop to receive any one excommunicated by another bishop.

7. Strangers not to be received without letters of peace.

9. Orders all the bishops of a province to obey the metropolitan, and to give him precedence.

10. Permits the chorepiscopi to ordain readers, subdeacons, and exorcists; forbids them to dare to ordain either priests or deacons without the bishop.

11. No bishop or priest to go to the emperor without the consent, in writing, of the bishops of the province and the metropolitan, and without letters from them.

12. Deprives of all hope of restoration a deposed priest or deacon, who shall carry his complaint to the emperor instead of the synod of bishops.

13. Deposes a bishop who presumes to ordain in another province.

14. Orders that if the bishops in synod, when sitting in judgment upon the conduct of any bishop, cannot agree in their verdict, the metropolitan shall call in some from a neighbouring province.

15. No appeal to be allowed from the unanimous decision of the provincial synod.

16. A bishop not chosen in a perfect synod, *i.e.*, where the metropolitan is present, to be cast out, even though elected by all the people.

17. Excommunicates a bishop, who, after consecration, refuses to exercise his office.

19. Forbids to consecrate a bishop without a synod: the appointment to be made with the consent of, at least, the majority of the bishops of the province.

20. Two provincial synods to be held annually: one, three weeks after Easter, and the other on the ides of October. All who think themselves aggrieved may come for redress.

21. Forbids translations of bishops from one see to another.

22. Forbids bishops to interfere in the church of another bishop.

23. Forbids a bishop to appoint his own successor. Such appointments to be void.

24. Declares that Church property ought to be preserved with the utmost care, and administered by the bishop. Allows bishops to leave by will their own private property, but not that of the Church.

25. Gives the bishop power over the possessions of the Church; permits him to partake of what he requires for his own necessary use, and for purposes of hospitality; forbids him to pervert the Church revenue to his own family purposes.—Tom. ii. Conc. p. 89. *Fleury.* (Hammond's *Canons of the Church*, p. 153.)

ANTIOCH (**344** or **345**). Held by the Arian bishops about 344, in which they drew up a long explication of their faith, inclining somewhat more to orthodoxy than its predecessors, but maintaining creation of the Son and His inferiority to the Father, commonly known as the "Macrostich" (μακρόστιχος), or large confession, containing, first, the formulary of Antioch, mentioned in the preceding council, to which they added a prolix explication of the principal articles, and opposed the heresies of Paul of Samosata, Photinus, Sabellius, and others. This formulary was sent by the hand of four bishops, to the western bishops, assembled at Milan. (*See* C. MILAN, 346. Socr. Lib. 2. c. 19. P. p. 132.)

ANTIOCH (**360**). Held in 360. A large synod, Meletius, bishop of Sebastia, was unanimously elected patriarch of Antioch, the Arian party flattering themselves that he would support their views; but in the council, although violence was used to prevent him, he testified boldly before the emperor, in defence of the Catholic faith upon the subject of the nature of the Son. The Arians, enraged by his discourse, so prejudiced the mind of the emperor against

him, that in a council held in the following year, at which Constantius himself was present, he was accused of Sabellianism, and banished. The Arians, at the same time, published a new formulary of faith, in which they departed even further from the true faith, the word "like" was omitted, and it was declared the Son was in all things, Substance *and Will*, unlike the Father. (*See* SELEUCIA, 359.)—*Sozom.* iv. 28. *Theod.* ii. 31. Tom. ii. Conc. p. 96. 807.

ANTIOCH. Held by Euzoius, the Arian bishop of Antioch, and nine bishops, to absolve Aetius from his condemnation at Constantinople, 359. Eunomius, with four Arian bishops, who had been amongst those who refused to condemn him, then consecrated him bishop at Constantinople.

ANTIOCH (363). Held in 363, under Jovian. Acacius of Cæsarea and his party, seeing the good opinion which this prince had conceived of Meletius, entered upon a conference with him, which was the cause of this council. Twenty-seven bishops attended from different provinces; of these the principal were, Meletius of Antioch, Eusebius of Samosata, and Acacius of Cæsarea, Pelagius of Laodicea, Irenio of Gaza, Athanasius of Ancyra, &c. They unanimously agreed upon a letter to the emperor, in which they confessed the doctrine of consubstantiality, and agreed to the faith as settled at Nicea, inserting in the letter the Nicene creed, which they received as the exposition of the true faith; especially admitting the term "consubstantial"[1] as expressing that the Son is of the same substance with the Father.—Tom. ii. Conc. p. 825. Socr. l. iii. c. 25.

ANTIOCH (378). Held in the year 378, and every bishop subscribed it. The whole Eastern Church having held a council at Antioch, the letter of Pope Damasus, "to the catholic bishops throughout the East" (*see* Alexandria, 372), was read, and the bishops present [163 or 146] received the faith therein contained, and set their hands to the epistle as confirming it, amongst others, Meletius of Antioch, Eusebius of Samosata, Pelagius of Laodicea, Eulogius of Edessa, &c. This letter of the pope authoritatively set

[1] "Quandoquidem vocabulum *consubstantialis* quod quibusdam videtur parum recte in ea (the Nicene Creed) positum, est probe a Patribus commodaque interpretatione explanatum. Quæ quidem interpretatio ostendit Filium ex Patris substantia genitum Patri secundum substantiam similem."

forth the faith of the Catholic Church upon the subjects of the blessed Trinity, the divinity of the Holy Spirit, and the errors of Apollinarius.—*Tillemont. Cave*, Hist. Litt. t. i. p. 363.

ANTIOCH (379). [*See* SCHRAM, i. 287.] In this council, moreover, a scheme was devised for putting an end to the long schism which had existed amongst the Catholics of Antioch who were divided into Eustathians and followers of Meletius. (*See* note, Council of ALEXANDRIA, 362.) It was agreed that Paulinus and Meletius should both admit that whichever of the two survived the other should be sole patriarch of Antioch, and the same thing was insisted upon, upon oath, from Flavianus and Theodorus, who were regarded as their most probable successors. Flavianus subsequently violated his promise.

ANTIOCH (391). Held about the year 391. Flavianus, the bishop, assisted by several priests and deacons, condemned and anathematized the errors of the Massalians, who regarded the sacraments as useless, and made Christian perfection to consist in prayer alone.

ANTIOCH (421). Held between 421 and 424, under Theodotus of Antioch, Praylius, the successor of John in the see of Jerusalem, being present. Heros and Lazarus again accused Pelagius of heresy, who had been acquitted in the council of Diospolis by the influence of John of Jerusalem; he was condemned, and letters to that effect were written to the pope. The acts and letters of the council have perished.—*Marii Mercatoris Opera, Studio Garnerii, Disser.* ii. *de Synodis, &c.*, p. 207. *Tillemont.*

ANTIOCH (431). Held in 445 or 444, in which Athanasius, bishop of Perrha, was suspended. Domnus the patriarch presided. The acts of this synod were read in the fourteenth action of Chalcedon.

ANTIOCH (433). Held in 433, by order of the Emperor Theodosius. In this council the heresy of Nestorius was condemned by John of Antioch, and this last named prelate was reconciled to St Cyril, as the emperor had commanded.—Tom. iii. Conc. p. 1265.

ANTIOCH (435). A general eastern council, held in the year 435. Three Synodal letters were written by this council, to the emperor, to Proclus, and to St Cyril, respectively. In the last, the memory of Theodorus of Mopsuestia (whom certain monks of Constantinople had required should be anathematized, and his writings condemned) was defended;

the bishops, speaking of his "Extracts," express themselves thus: "We allow that there are doubtful passages, which may be understood in a sense differing from that intended by the writer; but there are many abundantly clear. And as to those which appear obscure, we find similar passages in the ancient writers; so that if we condemn the former we also cast a reflection upon the latter. What endless confusion will it not lead us into, if we allow the opinions of the fathers who are dead to be combated! It is one thing not to approve entirely of some few of their opinions, and another to anathematize them; especially if the anathema be extended to themselves personally. . . . May not Theodore have been compelled to express himself thus, in order to contend effectually with the heresies which he, as the common defender of the East, opposed?"

In their letter to Proclus, the same bishops wrote: "It is not our office to judge those who have died in the faith; that belongs to God alone, who is the judge of the living and of the dead." St Cyril, however, made a reply to the council, in which he said, that he implored them not to attribute to the holy fathers, Athanasius, Basil, Gregory, and others, the infamous opinions of such men as Diodorus and Theodorus, who openly impeached the glory of Jesus Christ, lest by so doing they should give occasion to scandal. —*Fleury, Col. Baluz.*, p. 943.

APT (1365). Held in the choir of the Cathedral Church of Apt on the 14th of May 1365, there being present the Archbishops of Arles, Embrun, and Aix, Philip the Latin Patriarch of Jerusalem, John of Orange, John of Carpentras, George of Marseilles, John of Vaison, James of St Paul-Trois-Châteaux (*Tricastinensis*), Stephen of Venice, Laurentius of Nica, Raymond of Apt, and the Bishops of Toulon, Digne, Senez, Sisteron, and Riez, besides proctors of absent bishops, and chapters. Thirty canons were published.

1. Orders prayer to be made for the pope.

2. Grants indulgences of twenty days to those who kneel at the words, "*Qui propter nos homines*," in the Creed, and the "*Gratias agamus Domino Deo nostro*," and to those saying or hearing the mass of the Blessed Virgin Mary.

7. Forbids clerks to have players or buffoons, or sporting dogs or hawks, lest they be led away by such amusements.

13. Forbids fairs and markets to be held on Sundays or festivals.

17. Against those of the religious orders who neglect their proper habit.—Mart., *Thes. Anec.*, p. 4. col. 881.

AQUILEIA (381). [*Concilium Aquileiense.*] Held in 381, under Valerian of Aquileia and St Ambrose of Milan. Palladius, Bishop of Illyria, and Secundianus, having been accused of Arianism, in order to justify themselves, demanded of the Emperor Gratian to be tried by a general council of the Eastern Church. Gratian acceded to this request, so far as to permit any bishop who might desire it to come to Aquileia, but without compelling any. Bishops from most of the provinces of Italy attended, and the bishops of Orange and Marseilles, acting as deputies for Gaul; two bishops, also, from Africa; and Annemius, the bishop of Sirmium, the capital of Illyria; in all, thirty-two bishops. But if this number was small, the eminent qualities of those who were present (viz., St Ambrose, St Valerian of Aquileia, Eusebius of Bologna, Justus of Lyons, &c.) compensated for the want of numbers. Palladius and Secundianus were the only Arian bishops present.

The bishops assembled on the 3rd September, when Palladius and Secundianus endeavoured in vain to prevent the question from being brought forward. The impiety of Palladius appearing clearly by his answers and his conduct, he was pronounced unworthy of the priestly office, and deposed from the episcopate, as was Secundianus. The decrees of the council were then transmitted to the Emperors Theodosius and Gratian, together with an entreaty that they would support them by their authority. The council further requested, that in order to remove the schism which had divided the Church of Antioch since the year 362, one party being formed under Meletius, supported by the whole Eastern Church, and another under Paulinus, who was favoured by the West, a council should be called at Alexandria, to be composed of all Catholic bishops, in order that it might be settled to whom communion should be granted and refused. This gave rise to the Council of Rome, in the year following, viz., in 382.—Tom. ii. Conc. p. 978.

AQUILEIA (between 538 and 555). Held in the time of Pope Vigilius against those who maintained that He who was born of the Blessed Virgin was not God-Man, but

man only. It was decreed that the title of Θεοτοκος was rightly applied to the Virgin, for that her offspring was True God as well as true man.—*Gesta Epis. Leod. Mart. Vet. Scrip.*, tom. 4. col. 349.

AQUILEIA (**558**). In 558, accordiug to the suggestion of Pagi, Paulinus of Aquileia held a synod in which the Council of Chalcedon was condemned. For this Pope Pelagius anathematized him, and hence arose the schism which for so long a time divided the churches of Rome and Aquileia. Paulinus fled to Grado, and assumed the title of patriarch. Some writers maintain that this council was held by Macedonius, the predecessor of Paulinus, in 553 or 554. —Ughel., *Ital. Sacr.*

AQUILEIA (**791**). Held in 791, by St Paulinus of Aquileia. Fourteen canons were published. 1. Against simony. 3. Against drunkenness. 4. Forbids to the clergy worldly pleasures, such as dancing, music, &c. 7. Forbids the suffragans of the diocese to condemn a priest without first consulting the Metropolitan of Aquileia. 10. Forbids parties separated on account of adultery to remarry. 13. Orders that the observation of Sunday should begin at vespers on Saturday.

AQUILEIA (**1409**). Held in 1409, near Udine, in the diocese of Aquileia, by Gregory XII., whilst endeavours were being made at Pisa to depose him. He held the first session on the 6th of June, but he put off the second until the 22nd, on account of the small number of bishops who attended. He here pronounced sentence against Pedro of Luna (Benedict XIII.) and Alexander V.; he declared them to be schismatical, and their elections null, void, and sacrilegious. And further, in the last session, on the 5th September, he agreed to resign the pontificate, if his two competitors would promise to resign their alleged claims to it also; however, he added a condition to this promise which seems to show that his real object was to hinder concord.—Tom. xi. Conc. p. 2012. (*See* C. Pisa.)

AQUILEIA (**1594**). Held in 1594, under the patriarch Francis Barbaro. Sixteen canons of faith and discipline, formed upon those of Trent, were published.—Tom. xv. Conc. p. 1471.

ARCA (**431**). A council was held soon after the year 431 at Arca, a monastery in Persia, in which Dadjesus, the Chaldee

Catholic, who, by the wicked machinations of certain simoniacal bishops, had been deposed by King Beheramus and imprisoned, was restored.

ARENDA (1473). [*Concilium Arendense.*] Held in December 1473, at Arenda, in Spain, in order that some remedy might be applied to correct the ignorance and immorality of the clergy. Alphonso, Archbishop of Toledo, with his suffragans, made there twenty-nine rules of discipline, amongst which are the following: viz., that no one shall be admitted to holy orders who is not acquainted with Latin; that the clergy shall not wear mourning; that bishops shall not appear in public without the rochette; that they shall never wear any garment made of silk; that they shall cause the Holy Scriptures to be read at their table, &c. The other canons relate to such cases as fornication amongst the clergy, clandestine marriages, simony, shows and dramatic representations held in churches, sports forbidden to clerks, duels, rapes, &c. This is the same with the Council of Toledo of the same year.—Tom. xiii. Conc. p. 1448.

ARIMINUM (359). [*Concilium Ariminense.*] Held in 359, by order of the Emperor Constantius, at Ariminum in Romania. All the bishops of the West were summoned, the emperor promising to supply them with the means of travelling and subsistence.[1] The whole number present was about four hundred, collected from Italy, Illyria, Africa, Spain, Gaul, and Britain. Of this number eighty were Arians, headed by Ursacius and Valens. Neither Liberius of Rome, nor Vincentius of Capua were present.

The Catholic bishops, amongst whom was Restitutus of Carthage, wished, at the very outset, to anathematize the Arian and all other heresies, but this was opposed by Ursacius and Valens, who objected to the use of the word "consubstantial," maintaining that it was far better to use the expression "like to the Father in all things," than to employ new words, which only served to create divisions, and which, moreover, were not to be found in Scripture; and they then presented to the assembly a new formulary of faith, which they had privately drawn up. The orthodox bishops answered, that they had no need of any new for-

[1] This offer was refused, amongst others, by the British bishops who were present, except three, who were too poor to maintain themselves. —*Cave.* Collier, *Eccl. Hist.*, Bk. i. Cent. 4. vol i. p. 85 (Barham Edition.)

mulary—that they had met together there not to learn what they ought to believe, but to oppose those who set themselves against the truth, and who introduced novelties; that it was necessary to condemn the doctrine of Arius, and, without disguise, to receive that of Nicea. Then they declared the formulary of Valens and Ursacius to be utterly at variance with the true faith, and confirmed the acts of Nicea, asserting that nothing whatever should be added to them. *See* Esp. Sacr., 12. p. 117. It is there said that the Arians deluded the orthodox into agreeing with this expression, and that both parties boasted of the victory.

As Valens and his party refused to acquiesce in this decision, the council proceeded to declare them heretics, and excommunicated and deposed them. This decree was signed by three hundred and twenty bishops; and the doctrine of Arius, as well as that of Photinus and Sabellius, was anathematized.

Up to this point, therefore, that is, whilst the fathers of the council had liberty of action granted to them, the Catholic faith was triumphant in the Council of Ariminum.

But, after this decision, both parties made their representation of the matter to the emperor. The Catholics, by the ten deputies whom they sent, declared that they could decide upon no step better calculated to confirm the true faith than to keep close to the Creed of Nicea, which they highly eulogized, without adding to or taking from it. They then alluded to the opposition made by Valens and his party, and showed that they had been forced by their conduct to excommunicate them.

The Arians, on the other hand, by the deputies whom they sent to the emperor, prejudiced his mind against the Catholics; and showed him their formulary of faith, which the latter had rejected, but with which the emperor found no fault. Thus, when the Catholic deputies arrived at Constantinople, they were refused an audience, and were for a long time, upon one pretext or other, kept without any answer; the emperor delaying matters, with the hope that the bishops, wearied out, and separated from their churches, would at last yield to his wishes, and give up the terms "substance" and "consubstantial."

Further, the Arians having compelled the ten deputies of

the council, in spite of themselves, to come to Nice in Thrace, and having intimidated them by threats, and worn them out by violence and ill-usage, obliged them at last to consent to abandon the two obnoxious expressions, and to receive a confession conformable to that drawn up at Sirmium two years before; in fact, they obliged them to become parties to an act of union with the Arians, and to renounce all that had been done at Ariminum.

The emperor, in the meantime, sent orders to the prefect, Taurus, not to suffer the council to separate until this confession, which entirely suppressed the words οὐσία and ὁμοούσιος, had been subscribed by all the bishops. All of them, with the exception of twenty, gave way to the violence and ill-usage to which they were subjected, and signed this confession of faith, known as the formulary of Nice or Ariminum. In order to induce them the more readily to comply, the Arians endeavoured to persuade them that they could not, without wrong, reject a scheme of faith produced, as they falsely pretended, by the Oriental bishops; and added, that if the formulary, in some parts, appeared not sufficiently clear to them, they were at liberty to make what additions they pleased. The Catholic bishops joyfully availed themselves of this seeming door of escape, and quickly drew up certain propositions containing a condemnation of Arius, and declaring the equality of the Son to the Father, and His existence from all eternity; but when they were completed, Valens craftily persuaded them to add that the Son was not a creature like other creatures; thus, in fact, inducing the simple bishops, who intended nothing less, to acknowledge Him to be but a creature. When this triumph over the truth was completed, a deputation, headed by Valens and Ursacius, was sent to Constantius; and the formulary, thus shamefully signed, was circulated throughout the eastern part of the empire, with orders to exile all who should refuse to sign it: and in this way the signatures of a large number of bishops were obtained, some sooner, some later, either through fear, or ignorance, or bribery.

But although the number of signatures thus obtained was very great, it by no means appears that the majority of bishops in the Church signed it; amongst those who made a noble stand in defence of the true faith, were Liberius of

Rome,[1] Vincentius of Capua, Gregory of Elvira, St Athanasius, St Hilary of Poitiers, and Luciferus of Cagliari. Most of those bishops, moreover, who had fallen into the snare laid for them by the Arians, quickly acknowledged their fault, when their eyes were opened. St Hilary says, that the acts of the Council of Ariminum were annulled throughout the world, and the Pope Liberius assured the whole East, that they who had been deceived or overcome at Ariminum, had since returned to the truth, and that they had anathematized the confession agreed to in that council, and had subscribed the Nicene Creed.—Tom. ii. Conc. pp. 791-801.

ARLES (314). [*Concilium Arelatense.*] A general council of the West, called by St Augustine, "a plenary council of the whole world," convened in 314, by the Emperor Constantine, upon the subject of the Donatists. The emperor, in order to get rid of the importunities of these schismatics, who were dissatisfied with the Council of Rome in the preceding year, granted them a fresh hearing, which gave rise to this council. The number of bishops present was very large, from Africa, Italy, Sicily, Sardinia, and, above all, from the Gauls. Amongst the names subscribed we find those of the bishops of Arles (the Bishop of Arles presided; Pope Melchiades sent his legates, who were honoured with the second place), Lyons, Vienne, Marseilles, Autun, Aquileia, Rheims, Cologne, Rouen, and Bordeaux. Pope Sylvester sent two priests and two deacons, and three bishops and a deacon appeared from the British Church.[2]

It appears that the matter was examined with even greater care than at Rome in the preceding year; Cecilianus was acquitted, and his accusers condemned. It was also ruled by this council, in opposition to the general practice before this time in the African Church, that persons who have

[1] Liberius, who had been weak enough to yield an outward assent to the Arian doctrines for a time, had before this renounced his errors, and returned to the profession of the Catholic faith.

[2] These bishops were Eborius of York; Restitutus of London; Adelfius of *Colonia Londinensium*. Selden and Shelman believe this last see to be that of Camalodunum. Gale and Bingham regard it as a corruption of *Colonia Lindi* or *Lindinsi*, *i.e.*, Lindsey, or the region of Lincoln. In the text copy of this council, first printed at Madrid, 1808, these bishops are thus given:—Ex Provincia Britanniæ Eburius Ep.; Ex civitate Lugdunensium Restitutus Ep.; Ex curtate Clunia, Adelphus Ep.

received the form of baptism at the hand of heretics, ought not to be re-baptized, and that if it shall appear from their answer, that they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost, it shall be enough, that they be confirmed in order to receive the Holy Ghost.

Here were also composed the twenty-two celebrated canons of discipline, which bear the name of this council.

1. That Easter be celebrated on one day and at one time everywhere.
2. That everyone should remain where he was ordained.
3. That those who, in peace,[1] throw away their arms, be excommunicated.
4. That charioteers, while they continue their calling, be separated from communion.
5. That performers in the theatre, while they continue to act, be likewise separated.
6. That those who are converted in sickness receive imposition of hands.
7. Concerning the faithful, when they hold public offices in the State.
8. Concerning the baptism of those that are converted from heresy.
9. Orders that those who bear letters of confessors shall receive letters of communion instead of them.
10. Forbids one whose wife has been guilty of adultery to take another wife during her lifetime.
11. Orders young women who have married heathens to be excommunicated for a time.
12. Orders that those clergy who are guilty of usury be excommunicated.
13. Concerning those who are said to have delivered up the Holy Scriptures, the sacred vessels, or the names of the brethren.
14. Orders those who falsely accuse their brethren, to be excommunicated even to their death.
15. Forbids deacons to offer, as in many places had been allowed.
16. Orders that a man shall be received into communion again in the same place where he was excommunicated.
17. Forbids one bishop to trample upon another.

[1] Some read (and more probably) "in war," or "in battle."

18. Concerning the deacons of cities, repressing their presumption, and forbidding them to do anything without the knowledge of the presbyters.

19. Orders that a place for offering be afforded to bishops from other parts, who come to a city.

20. Forbids the ordination of any bishop except by seven other bishops; or, if this be impossible, by three at the very least.

21. Orders that presbyters or deacons who remove themselves to another place to which they were not ordained, be deposed.

22. Concerning apostates, who, in sickness, seek restoration to Church communion.—Tom. i. Conc. p. 1421.

ARLES (353). Held in 353, by Constantius, the emperor. This prince happening to be in Arles, lent himself to everything that the Eusebians suggested to him. Already they had invited the Pope Liberius to attend the council, who, however, sent Vincentius, the aged bishop of Capua, the pope's legate at Nicæa, and Marcellus, a Campanian bishop, to demand of Constantius, that the place of rendezvous should be Aquileia instead of Arles. Many other bishops also came to Arles to request the same thing; but reasonable as the request was, Constantius took offence at it. In the council the first thing which the Arians required was the condemnation of St Athanasius. As Vincentius, on his part, insisted that the true faith should be set forth and defended; but Valens and his accomplices persisted in requiring, that before anything else was done, the legates should renounce communion with Athanasius; which they, carried away by the example of others, and, it may be, induced by threats, did, promising no more to communicate with him. When, however, the council had gained this point, they refused to condemn Arius.

Photinus of Sirmium, Marcellus of Ancyra, and St Athanasius were condemned here.

The fall of Vincentius and the other legate overwhelmed the pope with grief; and Vincentius himself appears to have felt most deeply the sin he had committed, declaring that he desired nothing else than to die for the sake of Christ, whom he had thus calumniated, and the truth of whose Gospel he had violated: so he expresses himself in a letter which he wrote to Hosius, from which St Hilary

has preserved an extract. He returned to the orthodox faith, and by his after conduct effaced the disgrace which was attached to him on account of his fall. It ought, however, to be said, that the disgraceful cowardice of the orthodox at this council was not universal: Paulinus, Bishop of Treves, maintained the true faith with a constancy worthy of an apostolic man, and drew upon himself the punishment of exile, on account of the horror which he testified of the Arians, and of the determination which he showed not to participate in the oppression of an innocent man, by signing the calumnious accusation which they had drawn up against Athanasius. Constantius tried to wear out his patience by changing his place of exile, and by banishing him to places where the name of Christ was not worshipped, and which were infected with the heresy of Montanus and of Maximilian; he, however, continued firm to the day of his death.—Tom. ii. Conc. p. 770.

ARLES (**428 or 429**). In the year 428 or 429, a numerous council of the French bishops was held either at Arles or Troyes, at which deputies from the English Church were present, seeking help against the heresy of Pelagius, which was spreading rapidly in that kingdom. Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, were deputed by the council, with the pope's approbation, to proceed to England, in order that, "having confounded the heretics, they might lead back the Britons to the Catholic faith." Baronius gives 429 as the date of this council. For the reasons for preferring 428, and for assigning Arles for its place of meeting, see "Marii Mercatoris Opera, Studio J. Garnerii," Dissert. ii. p. 231.—Tom. ii. Conc. p. 1686.

ARLES (**442**). Held about the year 442. This seems to have been a council gathered from several ecclesiastical provinces, since it speaks of the obligation of the metropolitans to submit to its decrees, and gives to itself the title of *great* council. It was assembled by St Hilary, the bishop of Arles; during its sitting, fifty-six canons were drawn up, almost entirely compiled from those of the first council of Arles, in 314, those of Nicea, Orange, and Vaison. Amongst other regulations, it was forbidden to raise to the rank of sub-deacon, any one who had married a widow, agreeably to the decree of the Council of Valence in 374. According to Pagi, this council gave occasion of offence to

St Leo against St Hilary, who assumed to himself the right of assembling councils in Gaul.—Tom. iv. Conc. p. 1010.

ARLES (451). *See* GAUL.

ARLES (455). Held in 455, under Ravennius, Bishop of Arles, owing to a dispute between Faustus, abbot of the monastery of Lerins,[1] and Theodore, bishop of Frejus, concerning the jurisdiction of the latter over the monastery. Thirteen bishops were present; and it was determined that ordinations should be celebrated by the Bishop of Frejus alone, and that no clerk, not belonging to the monastery, should be received into communion or to minister without the bishop's licence. Theodore, on his part, leaving the care of the lay portion of the monastery in the hands of the abbot.—Tom. iv. Conc. p. 1023.

ARLES (475). Held about the year 475. The errors of Lucidus, a priest, having excited the zeal of Faustus, Bishop of Riez, he endeavoured in several conferences to bring him back to the true faith. From the letters of Faustus, we learn what were the errors of Lucidus, for all his exhortations having proved useless, he at last wrote to the latter a letter, containing six articles, which he desired him to anathematize: 1st, the errors of Pelagius, viz., that man is born without sin, that he is able to save himself by his own works, and to be delivered without the grace of God. 2ndly, That which teaches that he who falls after baptism *perishes in original sin.* 3rdly, That man is made subject to damnation by the foreknowledge of God. 4thly, That those who shall perish have no power to save themselves, including those who have been baptized, and the heathen who might have believed but would not. 5thly, That a "vessel of dishonour" cannot become a "vessel of honour." 6thly, That Jesus Christ did not die for all men, and does not will that all should be saved. This letter was signed by eleven other bishops, but the see of one only of them is known, viz., Patiens, Bishop of Lyons.[2] Whilst, therefore, Lucidus delayed making his recantation, this council was assembled at Arles, composed of thirty bishops.

[1] This celebrated monastery was situated on the small island of Lerins, near Marseilles, now called the Island of St Honarat. Faustus, when bishop of Riez, became known for his advocacy of semi-Pelagian doctrines. *See* the following Council.

[2] In the best MSS. there are no other signatures than that of Faustus.—Du Pin.

The ground for supposing that *Arles* was the place of assembly is this, that the name of Leontius, who was then bishop of that see, occurs first upon the list, and after his the names of Euphremius, Mamertius, Patiens, Eutropius, Faustus, Basil, &c. According to Faustus, they spoke strongly upon the subject of predestination, condemned the opinions which Lucidus had advanced upon the subject, and further insisted that he should himself condemn them. Lucidus obeyed, and addressed a letter to the bishops composing the council, in which he retracted his errors; which, however, are not identical with the propositions contained in the letter of Faustus.

Some imagine that Faustus himself drew up this recantation of Lucidus. Du Pin asserts that there are many things in it which savour strongly of Pelagianism. The condemnation of the errors of Lucidus, in this council, forms one of the proofs brought forward to show the existence of a sect of Predestinarians. The reader may see long dissertations upon the subject by Cardinal Norris, Pagi, and Alexander: the last shows that the errors of the Predestinarians were the same with those of which the priests of Marseilles accused St Augustine and his disciples. He allows, nevertheless, that the number of those comprising the sect of Predestinarians was very small, and proves such to have been the case, by the wording of this 25th canon of Orange: "Not only do we not believe that some men are predestinated by the Divine power to evil, but further, we, with the utmost detestation, anathematize those, if *there be any* (si qui sunt), who are willing to believe so grievous a thing." Upon which words, Alexander remarks, "The fathers used this form of speaking, 'si qui sunt,' because the followers and disciples of Lucidus were few and of no repute."

But to return to Faustus, he adds, after having related what passed in the council, that Leontius gave him a charge to collect together all that had been said upon the subject of Predestination, which he did, in two books upon Grace and Free-will, addressed to Leontius; but, according to Fleury, he erred in the opposite extreme, making too much of man's natural strength.

The learned Benedictine, Dom. Maur, in his list of certain and known councils, speaks in express terms con-

cerning those of Arles and Lyons ; that they are only known to us through the writings of Faustus of Riez,—writings, he adds, which savour strongly of semi-Pelagianism, and which, as such, were ranked amongst apocryphal books by the Council of Pope Gelasius, in 496.—Tom. iv. Conc. p 1041.

ARLES (524). Held in 524, under Cæsarius, Bishop of Arles. Sixteen bishops were present, and four canons were drawn up relating to ordinations, one of which enacts that no man be made deacon under twenty-five years of age.—Tom. iv. Conc. p. 1622.

ARLES (554.) Held in 554, under Sapaudus, Archbishop of Arles. Here seven canons were drawn up, the second and fifth of which are to the effect that monasteries, whether for men or women, should be placed under the jurisdiction of the bishop of the diocese.—Tom. v. Conc. p. 779.

ARLES (813). Held in May 813. Convoked by order of Charlemagne, for the correction of abuses and the restoration of ecclesiastical discipline. The number of canons made was twenty-six. Amongst other things it was ruled, that bishops ought to be well-instructed in the Holy Scriptures and in the canons of the Church, and that their sole occupation should consist in preaching and instructing others. 2. That all shall pray for the king and his family. 15. Orders just weights and measures everywhere. 17. Enjoins that bishops shall visit their dioceses annually. 19. That parents should instruct their children, and god-parents those for whom they had answered at the font. The 21st orders, that with regard to burials in churches, the ancient canons shall be observed.—Tom. v. Conc. p. 1231.

ARLES (1234). Held on the 8th July 1234, under John Baussan, Archbishop of Arles. Twenty-four canons were enacted, chiefly directed against the *Albigenses and Waldenses*, enforcing those of Lateran in 1215, and of Toulouse in 1229. Bishops are directed to preach the Catholic faith frequently, both themselves and by means of others. All confraternities are forbidden, except those which have the sanction of the bishop. Bishops are directed to apply themselves diligently to the correction of morals, especially amongst the clergy ; and for that purpose they are enjoined to have *spies* in every diocese. No one

was permitted to make a will save in the presence of the curate of his parish.

The reason given for this last injunction, which is very common in the acts of councils about this time, is, that persons who favoured the opinions of the heretics, might be thereby prevented from assisting them with legacies.—Tom. xi. Conc. Append. p. 2339.

ARLES (1261). Held in 1261, or subsequently, by Florentine, Archbishop of Arles, with his suffragans, against the extravagances of the Joachimites,[1] who said that the Father had operated from the creation until the coming of Jesus Christ; that from that time to the year 1260, Jesus Christ had operated; and that from 1260 unto the end of the world, the Holy Spirit would operate. That under the operation of the Father, men lived after the flesh; under that of the Son, they lived partly after the flesh and partly after the Spirit; but that during the third period, they would live more entirely after the Spirit.

Seventeen canons were also drawn up, in the third of which it is enjoined that confirmation shall be administered and received *fasting*, except in the case of infants at the breast. This shows that the confirmation of little children was at this time still practised in the western Church.[2] The fifth canon orders, that in all parish churches belonging to the religious, curates taken from the community, or perpetual vicars, shall be appointed, with a suitable provision out of the proceeds of the benefice. And further, it forbids the regulars to receive the people to the holy office in the churches attached to their priories, &c., on Sundays or other holydays, or to preach during those hours in which mass was said in the parish church, in order that the laity might not be drawn away from the instruction of their own parochial minister. The seventh canon forbids the use of wooden candles painted to look like wax, in churches, processions, &c.—Tom. xi. Conc. Append. p. 2359.

ARLES (1275). Held about the year 1275, by Bertrand

[1] So called from Joachim, Abbot of Flora in Calabria, who, although erroneous in his faith on the subject of the Blessed Trinity (*see* LATERAN, 1215), always submitted his judgment to that of the Church, and was pronounced to be venerable and orthodox by Pope Honorius in 1217 and 1221. His followers were probably more extravagant.

[2] The Council of Worcester, 1240 (can. 6), orders all children to receive confirmation within their first year. That of Exeter, 1287 (can. 3), within three years from their birth.

de St Martin, Archbishop of Arles. Twenty-two canons were drawn up, of which the first are lost.

7. Forbids to sell or pawn the chalices, books, and other ornaments of the Church, under pain of excommunication.

12 and 13. Of cases to be reserved to the bishop or pope.

14. Forbids all persons in holy orders to buy corn or wine for the purpose of selling it again.

16. Orders silver chalices in churches.—Tom. xi. Conc. Append. p. 2369.

ARMAGH (1171). [*Concilium Armachianum.*] Held in 1171, ordered that all the English who had been kept in a state of slavery in Ireland, should be set free. The council acknowledged that the Irish were subject to the authority of England.

This appears to be the same with the Council of Water ford, A.D. 1158, in *Labbe*, Tom. x. Conc. p. 1183.—Tom. x. Conc. p. 1452; *Wilkins*, Conc. vol. i. p. 471.

ARMENIA (1342). [*Concilium Armenorum.*] Leo, King of the Armenians, being oppressed by the Saracens, sent ambassadors to Pope Benedict XII., to implore assistance. The latter, however, replied that he need expect no help from the Roman See until the Armenian Church was purged from all its errors. Of these errors imputed to the Armenians he made a summary, and forwarded it in 1341 to Leo and the Armenian Catholic, or Patriarch, Mekquitar (or Consolator), bidding them convoke a general council of the whole Armenian Church and bring the matter before it for deliberation. Consequently, in the year 1342, the council met, the Catholic, six archbishops, fifteen diocesan bishops, four titular bishops (*Episcopi nullatenses*), four bishops of the court of the Catholic, ten abbots, and others being present.

When all were assembled, the Book containing the errors imputed to them, was read. It contained one hundred and sixteen Articles, to each of which the Synod drew up a reply, in which they evidence a plain desire to assimilate their doctrine as far as possible to that of Rome, but seemingly without complete success, for Martene, in his preface to the account of the Synod, says, "Etsi purgare se Armeni tentaverunt, non omnino tamen apparet illorum fides in

omnibus illibata." It is impossible, in a work like the present, to do more than notice briefly the most important of these Articles and the replies of the Council.

Art. 1. That although many early teachers in the Armenian Church had held the doctrine of the Procession of the Holy Ghost from Father and the Son, the prelates and others of the Church of Armenia major had ceased to teach it, and in a Synod held some time previously, had condemned those teachers.

Answer. Denied, and it is urged in proof that they used annually at Pentecost a prayer manifestly containing the Latin doctrine of the Procession.

Art. 2. Amongst other things, that they condemned the Council of Chalcedon.

Answer. *Some* only of the Armenians had done so from an ungrounded belief that the Council of Chalcedon favoured the heresy of Nestorius.

Art. 3. That in the Synod of Manasgarde they had condemned the doctrine of one Person in two Natures defined at Chalcedon.

Answer. As above, also that two Synods were held at Sis, 1307, and Adana, 1316, in opposition to that of Manasgarde, in which the Catholic doctrine was received.

Art. 4. That they taught that Adam's descendants, up to the time of Christ's Passion, were all damned, not because of original sin (for that children had no taint of sin), but because of the *personal* sin of Adam; also that since Christ's death children are not born in a state of damnation.

Answer. Totally denied, and the doctrine of the Armenian Church shown to be that no one can enter into Life who is not cleansed from sin by the regeneration of Baptism.

Art. 7. That they taught that the souls of adults, after death, go to some place appointed by God (not Paradise), and there abide the day of judgment.

Answer. Totally denied, and proof given from their Offices that they believe that the souls of the just go into eternal life (advitam eternam), and behold the Everlasting Light.

Art. 17. That they denied a Purgatory and the efficacy of prayers for the dead.

Answer. This is denied, and extracts given from their Offices to show that they had always held this doctrine, though not by the name of Purgatory. They, however, hardly show that they held the present Roman doctrine in its full extent, and they add, themselves, that it was not till they came to the notice of the Roman Church, that they received the name of Purgatory, "verba purgatorii sicut præmemorata Ecclesia."

Art. 21 That they held a conversion of the human nature of Christ into the divine.

Answer. Denied.

Art. 27. That they taught that the Lord rose from the dead at the sixth hour on Saturday, according to a tradition of Gregory, one of their Catholics, and therefore kept their Easter on the Saturday.

Answer. Denied.

Art. 34. That they taught that they (the Armenians of Armenia major) are the Catholic and Apostolic Church, because they have the Catholic and hold the Apostolic faith.

Answer. That they had never heard of the Armenians claiming to be the Catholic Church, because they had the Catholic; that they hold themselves to be true and Apostolical because they held the true faith.

Art. 34—*continued.* That they denied the Greek Church to be Catholic and Apostolical because they mixed water with the wine. Asserted two natures in Christ, and kept the festival of the Nativity on the 25th of December. Also that they denied the Roman Church to be such for the same reasons, and because they had corrupted the Christian faith by receiving the decrees of Chalcedon.

Answer. States that the Greeks, after receiving from Rome the custom of mixing water with the wine and keeping Christmas on the 25th December instead of January 6th, which the Armenians did not, began to quarrel with them about it. Allows that some amongst the Armenians still differed with the Roman Church about the Synod of Chalcedon.

Art. 36. That they taught that the Catholic Church is with them only because they only have true baptism, the one Faith, and Holy Spirit, and the one Lord God, which others have not.

Answer. Grants that they have such high gifts, but denies that they teach as stated, and in proof states that they do not re-baptise those who come to them from other Churches.

Art. 37. That since the time of the Emperor Evaclius, there were three Catholics in Armenia, each one holding a different faith and different baptism, viz., some in water and some in wine.

Answer. Allows that the Archbishop of Archamard or Aghtamar had assumed the style of Catholic, and that there was a Catholic of Armenia Minor, but denies that they have or had different faiths or baptisms, and declares that the people of each diocese (answer to Art. 39) were in mutual Communion, except that the Catholic of Armenia having excommunicated the archbishop of Archamara and his suffragans, for his assumption of the title of Catholic, &c., they could not be admitted to communion.

Art. 40. That they taught that the bishops and priests of Armenia profit nothing towards the remission of sins, neither *principaliter*, nor *ministerialiter*. That God alone does so, wherefore they use the form, "Ego dimitto tibi peccata tua in terra et Deus dimittat tibi in cœlis."

Answer. Denies the charge, and states that after their recognition by the Roman Church they had adopted her form of absolution.

Art. 42. That they teach that the passion of God alone, without any other gift of God, even without that of grace, suffices for the remission of sins.

Answer. Denies this, and shows that they required penitence and all graces.

Art. 44. That they did not pray for the present but the future rest of the dead; and (2) that they Judaized in slaying a victim, having first put salt (blessed) into its mouth, at the door of the Church upon the death of any person.

Answer. Denies the first; admits the second as to the *fact*, but denies the motive, and states that the custom was built upon a tradition of St Gregory.

Arts. 66 and 67. Relate to the doctrine of the Holy Eucharist and transubstantiation.

Answer. In their reply they endeavour to prove that they hold the doctrine of *transubstantiation* by an extract from the Canon of the Mass in use amongst them which

plainly only recognize the doctrine of the *Real Presence*, viz., "Spiritum Sanctum, per Quem panem benedictum Corpus veraciter efficiens Domini nostri et Salvatoris Jesu Christi." This indeed quite rebuts the objection of the Romans that they held the bread to be not the "*verum corpus* Christi sed *exemplar* et *similitudo* Ejus," but it says nothing to imply faith in transubstantiation.

Art. 71. That in the Synod of Manasgarde they had decreed that water should not be mixed with the wine.

Answer. That they did not receive the said council.[1]

Art. 74. That the Church of Armenia Major did not admit of the use of the crucifix nor of images.

Answer. Admits that there had been some disputes amongst them on the subject of images, but states that they had never been *synodically* rejected [*a prælatis numquam sunt abjecta*]. Also that the cause of there being so few images in their churches arose from their fear of the persecution of the Saracens.

Art. 80. That (1) during Lent (which with them began on Quinquagesima) they celebrated Mass only on Saturdays and Sundays, and (2) the same in other weeks which they fasted, moreover (3) that they celebrated the Festivals which happened to fall during a fast week on the Saturday in that week (except 3).

Answer. Allows the first, except with respect to the palace of the king, where Mass was celebrated in the chapel every day in Lent. Declares (2) to be false, except as regarded the week before Septuagesima. Allows (3) that some Festivals, when they occurred towards the end of a fast week, were celebrated on the Saturday.

Art. 84. That they taught that the Catholic bishops and priests of Armenia had the same and equal power of binding and loosing as St Peter himself.

Answer. According to the Canon and Civil Law, the successor has the same authority as his predecessors: therefore the Pope has the authority of St Peter, and the Catholic, as the successor of St Thaddeus, has the same authority with St Thaddeus. In the Nicene Council, indeed, the Fathers gave sentence that the Roman Church is the head of all other Churches, and her head is the Pope. Therefore the Catholic and all other Patriarchs are under his power,

[1] *See* C. CONSTANTINOPLE 691, can. 32.

and less than him : truly our archbishops are less than the Catholic as to rank and not equal in the sense of the above Article, and no one amongst us is ignorant that the Catholic has greater power than the bishops and the bishops than the priests.[1]

Nevertheless, if this seems to you to be unsuitable, we are ready to act as you direct us.

Art. 87. That they taught that up to the period of the Nicene Council the Pope had no greater power than the other Patriarchs, and that in that Synod it was ordered that the Roman Pontiff should have authority over the other Patriarchs, which authority they retained until the Synod of Chalcedon, when, owing to the definition of faith enacted, viz., that in Christ are two Natures and One Person, the Pope lost that power, and all those who consented to that definition also lost the power of binding and loosing, which henceforth remained in the Armenian Church alone.

Answer. If the Church of Rome, before the Council of Nicea, had greater authority than the other Patriarchs, we say nothing against it, but whatever the Sacred Council of Nicea determined, we hold: and the Roman Pontiff is greater in authority than the other Patriarchs, as we said in Answer to Art. 84.

Art. 89. That the king of Armenia minor elected their bishops and priests, and that for money—and that the persons he elected were afterwards sent to the Catholic and bishops for consecration or ordination.

Answer. Allows that the king had the election of bishops for reasons stated ; denies the general accusation of bribery, and that the election of priests belongs to him.

Art. 91. That they taught that the general power over the whole Church was not given to Peter or his successors by Christ, but by the Council of Nicea, which power the popes had afterwards lost.

Answer. That the Church of Rome is the head of all other Churches, and the pope more excellent than other Pontiffs, and that they (the Armenians) taught this not only because of the decision of Nicea, but because our Lord said to Peter, " Feed My sheep."

[1] Quamvis secundum consuetudinem Ecclesiæ Armeniæ non astringimus auctoritate subditorum nostrorum populos, scilicet audire confessionem et absolvere large ab omnibus peccatis.

Art. 92. That they had but three orders, viz., acolyths, deacons, and priests.

Answer. That they had acolyths (or ostiarii), sub-deacons, deacons, and priests,—a brief account of the form of ordination of each is also given.

Art. 93. That they allowed their deacons to marry virgins and nevertheless to continue in the exercise of their office, and even to be promoted to the priesthood.

Answer. That they allowed acolyths to be married before ordination, who might be promoted to the sub-deaconate and deaconate, but if the deacon married again, he could not be made priest.

Art. 94. That the Book of the Gospels was not put upon the head and shoulders of the bishop at consecration, nor was his head anointed according to the Roman form.

Answer. That the Gospel was so placed in Armenia Minor.

Art. 98. That they consecrated bishops in Armenia Minor, by placing upon their heads the arm and hand of St Gregory, and that they regarded no other as bishops who had not been so ordained.

Answer. Allows that they do so place the hand of St Gregory upon those who are ordained bishops, but denies that they refuse to regard others as bishops who have not been so ordained. States that they even regard the bishops made by the schismatical bishops of Alnana and Achtamar as true bishops, although they refused to communicate with them.

Arts. 102 and 103. That they allowed married persons who disliked each other to separate and marry others, and that often one man was allowed to have two wives living.

Answer. Denies that the latter was ever done lawfully, but admits that the former had been often the case, and still was done in Armenia Major.

Art. 110. That the following books of the Armenians contain many errors.—

(1.) Tonapachaz : against the Roman and Greek festivals
(2.) Anadoarmat, *i.e.*, *Radix fidei.*
(.) Johannes Mandagonensis.
(4.) Johannes Offinensis.
(5.) Myastosuruy, *i.e.*, "unius locutiones."
(6.) Michael Patriarchæ Antiocheni.
(7.) Paulus Taronenski.

(8.) Occenensis (or Octavensis).
(9.) Mattheus.
(10.) Canonum Apostolorum, in which all the errors of the Armenians are contained.
(11.) Sergius.
(12.) Marocha.
(13.) Vanam ; an exposition of the Gospel of St John.
(14.) Ignadius, of St Luke.
(15.) Guanazan, *i.e.*, *liber virgarum.*
(16.) Neginus Pataraquin : an exposition of the Mass.
(17.) Teytorgunt, *i.e.*, *liber epularum.*
(18.) Aismavort, *i.e.*, martyrologium.
And others.

Answer. That, of some of the above-mentioned books they knew nothing ; some which they did not in any manner receive , and some which, so far as they contained anything contrary to the truth and their union with the Church of Rome, they rejected.

Art. 105. That, in the time of Ethon, King of Armenia, a Synod was held to consider of a union with the Church of Rome, in which they held a disputation with the papal Legate, by which the king was persuaded of the errors of the Armenians, but that the masters and princes of the Armenians thought otherwise ; and a book was written by Varcham of Nigromonte, against the Roman Church, in which the pope was called a proud Pharaoh, drowned with his people in a sea of heresy, and it is stated that the Roman Church was deceived in many things, &c. : which book the Armenian bishops, priests, &c., venerate like the Apostolical Canons.

Answer. That the pope did send a Legate in the time of King Ethimy, who was honourably entertained by him and the Catholic Constantine. As to the book of Varcham, that it was universally reprobated by them, and burnt wherever it was found.

Art. 116. Accuses them of holding a fallen faith, and various other lies.

In answer, they give the creed which they held and had received from St Gregory, Illuminator, which we give at length.

"Credimus in unum deum Patrem Omnipotentem, Factorem cœli et terræ, visibilium et invisibilium, et unum Dominum J. C. Filium Dei unigenitum, a Deo Patre genitum, sciticet ex essentiâ Patris. Deum de Deo, lumen

de Lumine, Deum verum de Deo vero, genitum non factum, eundem ipsum de natura Patris, per quem omnia facta sunt in cœlo et in terra, visibilia et invisibilia, qui propter nos homines et propter nostram salutem descendit de cœlis, incarnatus est, humanatus est, natus est perfecte ex Maria Virgine per Spiritum Sanctum, per quem accepit corpus, animam, mentem et omnia quæ veraciter sunt in homine, indubitanter passus est, crucifixus est, sepultus est, tertiâ die resurrexit, ascendit in cœlum, sedet in dexteram Patris, venturus est eodem corpore et gloria Patris judicare vivos et mortuos, cujus regni non erit finis. Credimus et in Spiritum S. increatum et perfectum qui ex Patre Filioque emanat, qui cum Patre et Filio adoratur et glorificatur qui locutus est per prophetas in lege et in prophetis et in Evangelio. Qui descendit in Jordanem, prædicavit in Apostolis et habitavit in sanctis Credit in his sola universalis et Apostolica Ecclesia, in unum Baptisma pœnitentiæ in propitionem et remissionem peccatorum, et in Resurrectionem mortuorum, in judicium æternale animarum et corporum, in regnum cœlorum et in vitam æternam."

The above is a very imperfect analysis of the Articles and their answers. It is plain to see that the answers of the Synod to the charges brought against them were studiously framed to meet the wishes of the Roman Court, and considering their need of help from that quarter, it may be doubted whether they fully and freely express the sense of the Armenian Church at the period.—Martene, *Vet. Scrip. Coll.* Tom. 7, col. 310. Rayraldus, ad ann.: 1346, No. vi.

ARRAGON (1062). [*Concilium Arragonense.*] Held in 1062, when it was decided that the bishops of Arragon should be chosen from the monks of the monastery of St Jago de Pegna.—Tom. ix. Conc. p. 1173.

ARRIS (1025). [*Concilium Attrebatense.*] Held in the year 1025, chiefly upon the subject of the holy sacraments, against certain heretics who had come from Italy, seventeen chapters were published. D. Achery, *Spicil.* t. 1.

ATTIGNI-SUR-AISNE (765). [*Concilium Attiniacense.*] Held in the year 765, Chodegrand of Metz presided, assisted by twenty-seven bishops and seventeen abbots. All that remains to us of their acts is the promise, which they made amongst themselves, that when any one of them died, each of the rest should each cause the psalter to be chanted

a hundred times, and a hundred masses to be said by the priests, and should himself say thirty. Such promises are not unfrequent in the councils of this period.—Tom. vi. Conc. p. 1702.

ATTIGNI (822). Held in 822. In this council Louis le Débonnaire, by the advice of his bishops and lords, was reconciled to his three younger brothers, Hugues, Drogon, and Theodoric, upon whom he had forcibly imposed the tonsure. He made open confession of this act, and of his rigour towards his nephew, Bernard, King of Italy, and towards the abbot Adelhardus, and Wala his brother. He then performed penance openly, in imitation of the Emperor Theodosius. He at the same time evinced a desire to rectify the abuses which had been introduced through the neglect of the bishops and great lords. He also confirmed the rules for canons and monks, which had been made at Aix-la-Chapelle.—Tom. vii. Conc. p. 1529.

ATTIGNI (870). Held in May 870, thirty bishops attending from ten provinces. The king, Charles the Bald, was present; in it he brought to judgment his son Carloman. Hincmar, Bishop of Laon, accused of disobedience to the king, was compelled to promise fidelity to him, and also to Hincmar, his uncle, archbishop of Rheims; but he afterwards withdrew, and wrote to the pope, complaining of the conduct of the king and the archbishop, which was the cause of a quarrel between the pope and the king, the former taking part with Hincmar of Laon, who had all along supported the papal encroachments in opposition to his uncle.—Tom. viii. Conc. p. 1537.

AUCH (1068). [*Concilium Aucense.*] A council of the province called by Hugo the White, legate. It was ordered that all the churches of Gascony should pay a quarter of a tithe to the cathedral. St Orens and a few others being exempted.—Tom. ix. Conc. p. 1195.

AUGSBURG (952). [*Concilium Augustanum.*] Held on the 7th August 952. Twenty-four bishops from Germany and Lombardy were present at it, amongst whom Uldaric, Bishop of Augsburg, was the most illustrious. They made eleven canons. It was forbidden to all the clergy, from the bishop to the sub-deacon, to marry, or to have women in their houses, or to keep dogs or birds for sporting, or to play at any game of chance. The sixth canon orders that

all monks shall submit to the bishop of the diocese, and receive his correction.—Tom. ix. Conc. p. 635.

AUGSBURG (1548). Held on the 12th November 1548, by Cardinal Otho, bishop of Augsburg, at Dillenghen upon the Danube. Thirty-three regulations were drawn up relating to discipline and morality. Amongst other things it was ordered, that open sinners should be proceeded against canonically, and that those who were found incorrigible should be handed over to the grand vicar: that the deans of chapters should watch over the conduct of the canons, and be careful to punish those who were guilty of drunkenness, gaming, debauchery, fornication, &c.; that those who were possessed of many benefices should resign all but one within a year; that those of the monks who neglected their rule, and were guilty of drunkenness or immodest conduct, or who were suspected of heresy, should be corrected; that nuns and other female religious should not leave their monasteries, nor suffer any man to enter them, unless from some absolute necessity; that preachers should not advance anything untrue or doubtful; that they should accommodate their sermons to the capacity of their hearers; that they should avoid all obscure and perplexing subjects; that one uniform order should be observed in the administration of the sacraments, and no money be taken for the same, according to the apostolical traditions, the ancient canons, laws, and usages; that none but serious tunes should be played upon organs; that everything profane should be entirely done away with in all solemn processions.—Tom. xiv. Conc. p. 567.

AUGUSTINE'S OAK, ON THE SEVERN. Two Councils were held here in 601. *See* Collier, vol. i. p. 75. Churton, p. 42. Bramhall, i. p. 163.

AUTUN[1] (677). [*Concilium Augustodunense.*] Held in the year 677.[2] Six canons made in this council have come down to us, one of which orders that all priests and others of the clergy shall commit to memory the creed called the Creed of St Athanasius. This is supposed to be the first time that this creed was spoken of in France under the name of St Athanasius.—Tom. vi. Conc. p. 535.

[1] According to Pagi this council was held in 663.

[2] Under St Leodegarius, Bishop of Auton. It was only a diocesan Synod.

AUTUN (1065). Held in the matter of Robert, Duke of Burgundy, whom Hugo, Abbot of Clugny, brought before the council, and induced to make satisfaction to Haganon, Bishop of Autun, and others, whom he had plundered and otherwise injured.—Richard., *Dict. Univ.*, vol. i. p. 464. Tom. ix. Conc. p. 1183.

AUTUN (1077). Held by order of Pope Gregory VII. by his legate, Hugo, Bishop of Die, in 1077. Several French and Burgundian bishops and abbots attended. Manasses of Rheims, who, having been cited, refused to appear, was suspended from the exercise of his office, having been accused of simony, and of usurping that archbishopric. Certain other French bishops were brought to judgment at the same time.—Tom. x. Conc. p. 360.

AUTUN (1094). Held on the 16th October 1094, by Hugo, Archbishop of Lyons, and legate, assisted by thirty-two bishops and several abbots. They renewed the sentence of excommunication against the Emperor Henry and the anti-pope Guibert; also, they excommunicated for the first time Philip of France, for marrying Bertrade during the lifetime of his lawful wife; but Philip, by a deputation to the pope, averted the storm for awhile, and obtained a delay in the execution of the sentence until the feast of All-Saints, in the following year.—Tom. x. Conc. p. 499.

AUVERGNE (533). [*Concilium Arvernense.*] Held in 533, with the consent of King Theodebert; Honoratus of Bourges presiding. Sixteen canons were published.

3. Forbids to wrap the bodies of the dead in the consecrated cloths. "Ne pallis vel ministeriis divinis. . . ."

6. Forbids marriage between Christians and Jews.

7. Forbids to place the coverlet (commonly known as the corporal; *Lat.* opertorium), used to be laid over the body of the Lord upon the corpse of a priest.

12. Of incestuous marriages.

15. Orders the country priests to celebrate the feasts of Christmas, Easter, and Whitsuntide with their bishops in the city.—Tom. iv. Conc. p. 1804.

AUXERRE (585). [*Concilium Autissiodorense*]. Held about the year 585, under the Bishop Aunacairius, with seven abbots and thirty-four priests of his diocese. Forty-five canons were enacted, which, however, appear to have been made solely to enforce the execution of those of the Council of Mâçon in this year.

9. Forbids dances, singing of women, and feasting within churches.

10. Forbids two masses to be said at the same altar in one day.

12. Forbids to give the holy eucharist or the kiss to the dead.

13. Forbids the deacon to wear a pall or veil (*velum*) over his shoulders.

14. Forbids burials in the baptistery.

15. Forbids to bury one corpse upon another.

16. Forbids work on Sundays.

17. Forbids to receive the oblations of suicides.

18. Forbids to baptise any except at Easter, unless persons in danger of death, whom it styles *Grabatarii.*

17. Forbids priests, deacons, and sub-deacons, after having broken their fast, even to be present in church during mass.

26. Forbids a woman to receive the eucharist with her hand bare.

40. Forbids a priest to dance or sing at feasts.

42. Orders every woman who communicates to have her *Dominical.* This was a linen cloth, so called because being spread upon her hand ; the body of the Lord was placed upon it, whereas the men received it on the bare hand.—Tom. v. Conc. p. 956.

AVIGNON (1060). [*Concilium Avenionense.*] Held in the year 1060, by the Cardinal Hugo, Abbot of Clugny, legate. Achardus, who had usurped the see of Arles, was deposed, and Gibelinus elected in his place.[1] Lantelme was also elected to the see of Embrun ; Hugo to that of Grenoble ; Desiderius to that of Cavaillon.—Tom. x. Conc. p. 390.

AVIGNON (1209). Held on the 6th of September 1209, by Hugo, Archbishop of Riez, composed of two legates, four archbishops, twenty bishops, and several abbots. Twenty-one canons were made. The first recommends to bishops to preach more frequently in their dioceses than they had lately done, and attributes the prevailing heresies and cor-

[1] Achardus or Aicardus, was deposed as an *intruder*, but his real fault seems to have been his taking part with the Emperor Henry against the court of Rome. He had been previously excommunicated.

ruption of morals to their neglect. The second relates to the extermination of heresies. The preface to the acts of this council states, that charity had become exceeding cold, that corruptions abounded on all sides to such a degree, that nearly all men were plunged into an abyss of vice and wickedness, and that the intention of the council was to remedy these evils and to renew the ancient laws.

In a council held the following year, or in this, as Mansi thinks, the inhabitants of Toulouse were excommunicated, because they had not driven out the Albigenses according to order. The Count of Toulouse also was excommunicated, although conditionally.—Tom. xi. Conc. p. 41.

AVIGNON (1279). Held on the 27th of May 1279, by Pierre (or, according to some, Bernard) de Languissel, Archbishop of Arles. They drew up a decree containing fifteen articles, for the most part setting forth the usurpations and invasions of ecclesiastical property which were made, the violence committed upon the clergy, and the disregard of excommunications.

However, they provided no other means of opposing these evils than the passing fresh censures.—Tom. xi. Conc. p. 1050.

AVIGNON (1282). Held in 1282, by Bertrand Amauri, Archbishop of Arles, together with his suffragans. Of the canons published ten only are extant, which amongst other things enjoined the faithful to attend their own parish churches, which in many places were disregarded, and to go there, at least, on every Sunday and holy day.—Tom. xi. Conc. p. 1174.

AVIGNON (1326). Held on the 18th of June 1326. Three archbishops, eleven bishops, and the deputies of several others, who were absent, attended. They drew up fifty-nine articles, chiefly relating to the temporalities of the Church and its jurisdiction. They assume, generally, as an incontrovertible maxim, that the laity have no authority over persons or property ecclesiastical. Moreover, they complain bitterly of various abuses proceeding from the hatred which the laity bore towards the clergy; but it does not appear that they took any steps to lessen the grounds of this hatred, unless it were by an accumulation of censures and temporal penalties.

1. Orders that the Mass of the Blessed Virgin be celebrated once a week.

3. Grants an indulgence to those who pray to God for the pope.

4. Grants an indulgence of ten days to those who devoutly bow the head at the name of Jesus.

14. Orders the secular powers to forward a captured clerk to his own judge free of expense.

17, 18. Against administering poisonous drugs, and against the use of poisons or drugs to procure abortion.

19. Of proceedings against the exempt.[1]

44. Forbids, under pain of excommunication, all abusive conversations in the houses of bishops, or in the presence of their officials.

46. Permits both archbishops and bishops travelling in dioceses not their own, to bless the people.

51. Relates to the condition in which benefices ought to be left by those who vacate them.—Tom. xi. Conc. pp. 1717 and 2476. *Fleury.*

AVIGNON (1337). Held on the 3rd of September 1337, by three archbishops and seventeen bishops. They published a decree containing sixty-nine articles, being chiefly a repetition of those drawn up in the preceding council. Amongst other things, it is enacted, that parishioners shall receive the eucharist at Easter only at the hands of their proper curate. By canon five, it is ordered, that incumbents and all persons in holy orders shall abstain from eating meat on Saturdays, in honour of the Virgin, that by so doing they may set a good example to the laity. This injunction to fast on Saturdays had been made three hundred years before, upon occasion of the "Treve de Dieu," but had not yet, it seems, been universally established; the other regulations of the council relate chiefly to the usurpations of Church property and acts of violence committed on the persons of the clergy.—*Gall. Christ.* Tom. i. p. 322. Tom. xi. Conc. p. 1850.

AVIGNON (1457). Held on the 7th of September 1457, by the Cardinal Pierre de Foix, Archbishop of Arles, and legate, assisted by thirteen bishops. One purpose of

[1] The exempt were, 1, Churches responsible to the pope alone; 2, Churches (as Royal Chapels) subject to the supervision of the archbishop, not to the bishop of the Diocese.

this council was to confirm the canon of Basle, relating to the immaculate conception of the Blessed Virgin. It was forbidden (canon 9), under pain of excommunication, to preach anything contrary to this doctrine, or to dispute concerning it in public. All curates were enjoined to make known this decree, that no one might plead ignorance. The council, at the conclusion of this session, was, by common consent, prorogued to the second Sunday in Lent, and met again in fact March 23rd, 1458. In the two sessions twenty-eight canons were published.

13. Relates to the observance of Sundays and holy days; permits the bishops, in time of harvest and vintage, to remit the strictness of this observance, if necessary, Mass, however, being first completed.

15. Declares that infants are capable of receiving confirmation, the bishop's consent being first had.

20. "Also, since certain of the delegates of the Apostolic See often abuse their powers, we enact that the ordinaries, to whom, of right, recourse is to be had, shall provide for this." "*Ordinarii, ad quos de jure potest haberi recursus.*"—Tom. xiii. Conc. p. 1403. Martene, *Thes. Anec.*—Tom. iv. col. 379.

AVIGNON (1509). Held in October 1509, by Antonio Flores, Archbishop of Avignon, assisted by the proctors of his suffragans. Thirty-five canons were published. 20. Orders all curates to keep a register of the names of those who die in his parish.—Mart., *Thes. Anec.* Tom. 4. col. 385.

AVIGNON (1594). Held in 1594, Francis Marin, Archbishop of Avignon. Sixty-four canons were published, relating chiefly to the same subjects treated of in the synods held in various parts of France, &c., after the Council of Trent. 8. Provides for teaching the rudiments of the faith to adults as well as children. 9. Orders sermons on all Sundays, and every day in Lent and Advent. 11-21. Of the sacraments. 14. Orders that the baptismal water be renewed only on Holy Saturday and the eve of Whit-Sunday, unless need require; and that a silver vessel be used to pour it into the font. 25 and 26. Of relics and images. 28. Of behaviour in church. 44. Of Lent. 46. Of processions. 56. Of legacies, wills, &c. 57. Of medical men. 60. Against duelling. 62. Of Jews: orders them to keep in their houses on Easter-eve and Easter-day. —Tom. xv. Conc. p. 1434.

AVIGNON (1725). Summoned by Goutier, the archbishop, in conjunction with the bishops of Carpentras, Cavaillon, and Vaison, and a number of distinguished theologians. Fifty-one canons were drawn up relating to local ordinances.

AVRANCHES (1172). [*Concilium Avrincatense.*] Held on the 22nd of May 1172, the cardinal legates, Theodinus and Albert, presided. Henry the Second of England, having taken the oath which the pope's legates required of him, and annulled all the unlawful customs which had been established in his time, and done penance, was absolved from his participation in the assassination of Becket. Amongst other things, Henry engaged, 1st, not to withdraw from the obedience of the Pope Alexander III. or of his successors, so long as they continued to acknowledge him as Catholic king of England. 2ndly, That he would not hinder appeals to Rome. 3rdly, He promised, at the coming Christmas, to take the cross for three years, and in the year following to set out for Jerusalem; unless the pope should grant a dispensation, and unless he was obliged to go to Spain to oppose the Saracens.

This was rather an assembly than a council. The real council of Avranches, in this year, was not held until the 27th or 28th of September. The king then renewed his oath, adding to it some expressions of attachment and obedience to Alexander.

Twelve canons were then drawn up, enacting, amongst other matters, that it should not be lawful to appoint infants to benefices with cure of souls; that the incumbents of parishes, who could afford it, should be compelled to have an assisting priest; that it should not be lawful for a husband or wife to enter upon a monastic life whilst the other continued in the world. Abstinence and fasting during Advent were recommended to all who could bear it, and especially to the clergy.—Tom. x. Conc. p. 1457

B.

BADAM (1014). *See* C. HABAM, A.D. 1014.

BAMBERG (1011). [*Concilium Bambergense.*] Held May 6, 1011, by the Emperor St Henry for the dedication of the Church of Saints Peter and George. Forty-six bishops

attended. Theodoric of Luxemburg was suspended from the exercise of his episcopal functions until he had cleared himself of the charge preferred against him, of having attained his see by unlawful means.—Tom. ix. Conc.

BARCELONA (599). [*Concilium Barcinonense.*] Held November 1, 599, in the church of the Holy Cross, at which twelve bishops of the province of Tarragona were present, Asiaticus of Tarragona presiding; they drew up four canons, of which the first two relate to the crime of simony; the third forbids the elevation of a lay person to a bishopric, the king's mandate notwithstanding; the fourth condemns the marriage of virgins consecrated to the service of God, and of penitents of either sex.—Tom. v. Conc. p. 1605.

BARCELONA (1068). Held in 1068, by the legate, Cardinal Hugo the White. Raymond, Count of the principality, being well-inclined to do away with the use of the Gothic office within his dominions, according to the wish of Pope Alexander II. (being warmly urged to it by his wife, Adalmodis, a Frenchwoman), Hugo called together this council, at which all the bishops and abbots of the principality were present. They agreed unanimously to exchange the use of the Gothic office for the Roman; and further decreed that, in future, the clergy should live in perpetual continence, and that they should not be married, as had hitherto been permitted.—*Pagi.*

BARI (1097). [*Concilium Barense.*] Held in October 1097, by Pope Urban II., at the head of one hundred and eighty-three bishops. Here, the question of the reunion of the Greek and Latin Churches was discussed. Amongst other things, the Greeks, endeavouring to prove, from the Holy Scriptures, the procession of the Holy Spirit from the Father only, were answered by Anselm, Archbishop of Canterbury, who showed so clearly the truth of his procession from the Father and the Son, that the council pronounced anathema against all who should deny it; at his entreaty, moreover, the sentence of excommunication against William Rufus, his persecutor, was delayed.—Tom. x. Conc. p. 611.

BASLE (1431). [*Concilium Basiliense.*] Held in the year 1431. This council, convoked by Martin V. to assemble at Pavia, was transferred thence to Sienna, and afterwards from Sienna to Basle. Eugene IV., his successor, confirmed his injunction for the meeting of the council at Basle, and

also the privilege which had been conferred upon the Cardinal Julian[1] of presiding at it. The two principal objects of this council were the restoration of union between the Greek and Roman Churches, and the general reformation of the Church, both in its head and in its members, according to the plan suggested in the Council of Constance.

The council was opened on the 23rd of July.[2] The bishops who attended were divided into four classes: each class was composed of cardinals, archbishops, bishops, abbots, curates, and doctors, both secular and regular, as well in theology as in the canon law, taken indifferently from any nation or province; and in order that the numbers in each class might be kept the same, four persons were appointed, whose duty it was to distribute equally amongst them all new comers. Liberty was given to the classes to discuss the questions proposed to them, separately or together. They met in the chapter-house of the cathedral church, and there it was open to each member to say whatever he thought good upon the matter in debate, the conclusion arrived at being afterwards reported to the general council, which sat in the cathedral, and which passed the final judgment. As the Italian bishops were far more numerous than those from any other country, by a prudent regulation they were prevented from caballing together, and so hindering or retarding, by their numbers, that Church reform which was a chief object of the council. In the

First session, December 7, 1431, Cardinal Julian delivered an address, in which he exhorted those present to lead a pure and holy life, to have charity one towards another, and to labour together for the good of the Church. Then the decree of the Council of Constance, concerning the celebration of a general council after five and after seven years, was read, together with the bull of Martin V. convoking the council, in which he named Julian president, also the letter of Eugene IV. to the latter upon the subject; afterwards the six objects proposed in assembling the council were enumerated,—

[1] Bishop of Tusculum and Grossetum; Cardinal 1426, died 1445.

[2] The opening of the council was appointed for the 3rd of March, on which day only *one* person was present, viz., the Abbot of Veselai; even the president himself did not make his appearance. The abbot continued at Basle, and gradually a few prelates and others gathered together, and the council was opened, as stated, on the 23rd of July: but Cardinal Julian did not appear at Basle till September, and found there only three bishops and seven abbots.

1. The extirpation of heresy.
2. The reunion of all Christian persons with the Catholic Church.
3. To afford instruction in the true faith.
4. To appease the wars between Christian princes.
5. To reform the Church in its head and in its members.
6. To re-establish, as far as possible, the ancient discipline of the Church.

In this session the decrees of Constance against those who should trouble the council by secret intrigues or open violence, were renewed. Lastly, they made a decree to the effect that the holy Council of Basle was lawfully assembled, and that it was the duty of all prelates to attend it. In this session the notaries, promoters, and other officers of the council, were appointed.

In the interval between the first and second sessions, as it appeared that the pope was doing his utmost to dissolve the council, measures were taken to prevent him. The French bishops, in an assembly at Bourges, represented to Charles VII., that the council was lawfully convoked to Basle, and entreated him to prevail upon the pope to permit the council to proceed, and to allow the prelates of his kingdom to attend, which was done according to their request.

In the second session, held February 15 (14th—Martene), 1432, two decrees, made in the fourth and fifth sessions of the Council of Constance, were confirmed, and two new decrees enacted.

In the first it is declared, that the synod, being assembled in the name of the Holy Spirit, and representing the Church militant, derives its power directly from our Lord Jesus Christ, and that all persons, of whatever rank or dignity, not excepting the Roman pontiff himself, are bound to obey it[1] in all matters relating to the faith, the extirpation of schism, and the general reform of the Church, both in its chief and in its members.

In the second decree, the council declares that any

[1] "Primo declarat quod ipsa synodus in Spiritu Sancto legitime congregata generale concilium faciens et Ecclesiam Militantem repræsentans, potestatem immediatè a Christo habet, cui quilibet cujuscunque status vel dignitatis, etiamsi papalis existat, obedire tenetur in his quæ pertinent ad fidem et extirpationem dicti schismatis et ad generalem reformationem Ecclesiæ Dei," &c.

person, of whatsoever rank or condition, not excepting the pope, who shall refuse to obey the laws and decrees of this or of any other general council, shall be put to penance and punished.

The occasion of this decree was the news that Pope Eugene had issued a decree for the dissolution of the council, upon the pretext that the union of the Greek and Latin Churches required that the council should be delayed. Upon this subject Cardinal Julian wrote two letters to Eugene, to induce him not to dissolve the council; in them he entirely refutes the pretence of the pope, that the council was not lawfully called; he shows him that no one could gainsay the authority of the Council of Basle, without at the same time impugning that of the Council of Constance, which no one questioned, for in that case the deposition of John the Twenty-third would be uncanonical; and consequently, all subsequent elections to the papal chair null and void, including, necessarily, his own. He further shows him, that he had no power to dissolve the council, it having been already determined in the Council of Constance that the pope is subject to the decrees of a general council in all matters relating to the faith, the extinction of schism, and the reformation of the Church in its head and in its members; that, in consequence, the council being superior to the pope in these three cases, Eugene must submit to the council in the same.

The council, seconding the views of Julian, gave a synodal answer to the pope's legates, in which they lay down the same principles, and support them by solid arguments, thus:—First, that no person can dispute the authority of the Church; or that all that she receives ought to be received by all the faithful; or that she alone enjoys the privilege of infallibility; therefore she alone can make laws binding universally upon all the faithful. Secondly, that œcumenical councils have an authority equal to that of the Church itself; because they, in fact, represent the Catholic Church, which derives its power directly from our Lord Jesus Christ, as is expressly declared by the Council of Constance; therefore œcumenical councils are infallible, since they are, in fact, the Church itself. Thirdly, that the pope, although the chief *minister* of the Church, *is not* above the whole *mystical body*, since the mystical body cannot err

in matters of faith, whilst experience shows that the pope, albeit the head of the body, can err. Moreover, the Church, the mystical body, has on several occasions deposed popes when convicted of error in faith; whilst, on the contrary, no pope has ever pretended to excommunicate or condemn the Church as a body. These arguments had little effect upon Eugene, who persisted in his wish to dissolve the council, which, on its part, made it a duty to oppose its authority to that of the pope.

Decrees were also published in the second session, forbidding to hinder in any way those coming to or present at the council; and forbidding those present to leave it without leave.

In the third session, April 29, 1432, it was enacted (amongst other things), that the council lawfully assembled, under the influence of the Holy Spirit, and having all the authority of an œcumenical council, did warn, entreat, implore, and require the Pope Eugene to revoke, absolutely and entirely, the decree which he had executed for the dissolution of the said council; and to present himself at it within three months, his health permitting, or to send accredited persons who might act in his name. In case he should neglect to comply with this requisition, the council further declared, that they would proceed to take measures for the welfare of the Church according as the Holy Spirit should dictate to them.

In the fourth session, June 20, 1432, a safe conduct was granted to such Bohemians as should be sent to the council, the council guaranteeing the safety of as many under two hundred as chose to attend. A letter was also written to congratulate them upon the resolution they had formed in the city of Ægra to send deputies to the council, which gave reason to hope for a speedy reunion. As the Pope Eugene was then sick, the council made a decree to the effect, that, in the event of a vacancy in the holy see, the cardinals should not proceed to the election anywhere save in the council itself; and, further, that during the sitting of the council, the pope should not be permitted to advance any one to the rank of cardinal, the number of these being already a burden upon the Church; that should he do so, notwithstanding this decree, the election should be considered null and void. Also, that no person should be excused from

attending the council upon the plea of an oath or promise made to the pope, all such oaths and promises being declared to be not binding.

In the fifth session, August 9, 1432, three judges were appointed for the examination of questions relating to the faith, prior to the final judgment of the council, and three other bishops to take cognizance of all other matters brought before the council, not being matters of faith.

In the interval, between the fifth and sixth sessions, two congregations were held, in which audience was given to the four legates of the Pope Eugene—John, Archbishop of Tarentum; Andrew, Archbishop of Colosse (or Rhodes), Bertrand, Bishop of Maguelona, and Antonio de St Vitus. The Archbishop of Tarentum magnified the authority of the pope, pretending that he alone possessed the right to appoint the time, place, and celebrations of councils, and offering any place within the states of the Church that they might choose. The council, in reply, stated, that to wish to dissolve a council lawfully called, was, in fact, to desire to renew a schism in the Church; that those who acted so grieved the Holy Spirit, and drove Him from their heart, in breaking the only bond which can retain Him, viz., charity.

In the sixth session, September 6, 1432, as the pope had neither revoked the bull for the dissolution of the council, nor appeared in person nor by deputy, the promoters of the council required that he should be formally declared contumacious; after that the citation had been three times made at the door of the cathedral, but at the entreaty of the four legates this was deferred.

In the seventh session, November 6, 1432, the former decree of the council, made in the fourth session, concerning an election to the popedom in case of a vacancy, which enacted, that it should not be lawful for the cardinals to proceed to the election of a pope without the consent of the council, was renewed.

In the eighth session, December 18, 1432, it was agreed that the pope should be proceeded against canonically, in order to declare him contumacious, and to visit him with the canonical penalty; two months' delay, however, being granted him within which to revoke his bull for the dissolution, but if at the end of that period he should still remain contumacious, that he should be at once proceeded

against without further citation. A decree was made by which the council declared that since the holy Catholic Church is one (that being an article of faith), it is impossible that there can be, at *the same time*, more than *one* œcumenical council representing the holy Catholic Church; and, accordingly, that whilst the council continued its sitting at Basle, it was impossible that another should assemble elsewhere; that any such pretended council would be a schismatical assembly, and all persons present at it, *ipso facto*, excommunicated; and, if incumbents, deprived of their benefices.

The deputies[1] being now arrived from the Bohemians, they presented to the council, on the 16th January 1433, four articles, by which they demanded,—First, the liberty to administer the holy Eucharist to all the faithful in both kinds. Secondly, that all mortal sin, and especially open sin, should be repressed, corrected, and punished, according to God's law, by those to whom it belonged to do so. Thirdly, that the Word of God should be preached faithfully and freely by the priests and by such deacons as were fit for it. Fourthly, that it should not be permitted to the clergy to possess authority in temporal matters.

In these four points, they declared, were comprised all in which they differed from their Catholic brethren; and that if their wishes were so far acceded to, they were ready to return into union with the Church, and to obey their lawful superiors. These four articles having been examined in a congregation, it was decided to send deputies into Bohemia,[2] viz., Philibert, Bishop of Constance; Peter of

[1] Rokyzana, Wenceslaus (or Nicholas—(*Martene*)) Uldaric, and Peter Payne, (Rayne—Cave) an Englishman, who each spoke at great length upon one article, and were answered by John de Ragusio, a Dominican; Ægidius Carlerius, Dean of Cambray; Henry Kalceisen, a Dominican; and John de Polemar.

[2] Subsequently a Formulary of Concord was published upon the matter of the Bohemians, in which permission was given to the clergy in Bohemia and Moravia to administer the cup to those amongst the laity who desired it. . . . "Sacrum concilium sacerdotibus dictorum regni et marchionatûs communicandi sub utraque specie populum, eas videlicet personas quæ in annis discretionis constitutæ reverenter et devote postulaverint, facultatem in Domino pro eorum utilitate et salute largietur; hoc semper observato, quod sacerdotes sic communicantibus semper dicant quod ipsi debeant firmiter credere quod non sub specie panis Caro tantum, nec sub specie vini Sanguis tantum, sed sub qualibet specie est integer et totus Christus. . . ."

Augsburg; John de Polemar; Frederick Prasperger of Ratisbon; Ægidius Carlerius; Alexander Sparuc, an Englishman; &c., &c.

In the ninth session, January 22, 1433, the council, in order to testify their satisfaction at the conduct of the Emperor Sigismund, who, by his letters-patent, had declared to all his subjects that the holy council of Basle was under his protection, and that he would not permit its authority to be in any manner impugned, declared that whatever the pope might do against him should be considered null and void.

In a general congregation, held January 28, the legates proposed to the council twenty-eight articles containing the various false doctrines said to be held at the time in Bohemia. Amongst them were the following:—

1. That the substance of the bread and wine remained after consecration.

3. That Christ is not in the Sacrament by a real Corporeal Presence.

4. That water is not on any account to be mixed with the wine.

5. That the Sacraments of confirmation and extreme unction are useless.

6. That confession to the priest is unnecessary for a penitent.

10. That there is no purgatory after this life.

11. That prayer for the dead is vain.

12. That the saints are not to be prayed to, and that their suffrages cannot assist men.

13. That images and relics ought to be broken and burnt.

14. That the Church fasts and festivals are not to be observed.

17. That no one can be a civil magistrate or prelate whilst in mortal sin.

18. That the people may punish and depose their magistrates.

20. That all things happen by an absolute necessity.

23. That universities, studies, colleges, &c., are the introduction of the devil.

24. That no one need care for excommunication by a pope or bishop.

27. That the Holy Catholic Church is the whole body of the predestinated.

28. That ecclesiastical obedience is an unscriptural invention of the priests.

"The council also required the ambassadors of the Bohemians to reply to six queries, the last of which was, "Whether they held him to be a heretic whosoever should obstinately impugn these councils, viz., those of Nicea, Constantinople, Ephesus, and Chalcedon, which the Universal Church holds in equal veneration with the four Gospels." —Mart. *Vet. Scrip.*, 8 250.

In the tenth session, February 19, 1433, the promoters of the council required that Pope Eugene should be declared contumacious, on account of his obstinacy, in not revoking the bull for the dissolution of the council. Some time was consumed in deliberating upon this point; fresh endeavours were made to persuade Eugene to concede, and the emperor united his entreaties to those of Julian. Other princes, amongst whom was the King of France, gave public tokens of their resolution to protect the council.

In the eleventh session, April 27, 1433, it was resolved, that if the pope should neglect to convoke a council every ten years, according to the decree made in the thirty-ninth session of the Council of Constance, the right of calling the council should devolve upon the bishops, without any obligation to demand permission of the pope. It was also declared, that the absolute prohibition to prorogue a council signified in these words—"nullatenus prorogetur," by the Council of Constance, was binding upon the pope, and that, consequently, a council once assembled could neither be prorogued, transferred, nor interrupted by the pope, unless two-thirds of the fathers composing it should consent.

Eugene, however, was now willing to send legates[1] to the council to preside at it in his name, but the council refused to admit them; because, as they stated, the pope had given to them such unlimited powers, that if they should think fit to object to any conclusion or enactment of the council, it would be thereby rendered null and void; whereas, the council maintained that not only the presidents but the pope himself was subject to the council. Besides, they main-

[1] Jordanus, Bishop of Sabin; Peter, Bishop of Albano; Cardinal Nicolas of St Cruz in Jerusalem, and Cardinal Angelotus, who were to preside with Cardinal Julian.

tained, the legates came rather to hold a new council than to confirm that which was actually sitting; since Eugene had refused to recognize it from the time of its assembling at Basle.

In the twelfth session, July 14, 1433, complaint was made of the bad faith of the pope, whose conduct tended to lower the authority of councils; by a decree, he was required to renounce within sixty days his design of transferring the council from Basle, upon pain of being pronounced contumacious. The election of prelates was declared to be free, as established by the holy apostles, and confirmed by the first council of Nicea; in consequence the pope was forbidden to reserve to himself the reversion to any ecclesiastical preferments beyond those which are contained in the rights of the Roman see, or which are situated in the lands dependent upon the Church of Rome; seeing that by reason of the vast increase of these reservations [1] every day the right of election was in a fair way of being in the end annihilated. The same decree enjoins those to whom the privilege of electing belongs to make choice of fit persons, viz., persons of mature age, of good report, and already in holy orders. It further forbids all simoniacal elections, pronounces them absolutely void, and deprives of the right of voting at any future election those who have been guilty of such practices. It, moreover, exhorts princes to abstain from all interference in elections, and to do nothing to bar their freedom.

The Pope Eugene, irritated by these proceedings on the part of the council, issued a bull, annulling all their decrees against himself, and especially the first of this session.[2]

[1] [Electiones expectandæ.] A "reservation," properly speaking, was a declaration by which the pope reserved to himself the right of presenting to such a cathedral, or to such a dignity or benefice, when it should fall vacant, with prohibition to the chapter to proceed to elect, and to the ordinary to consecrate. These reservations were accompanied by bad consequences; and it often happened that those to whom the promise of such reversions had been given, tired of waiting for the natural demise of the incumbents, found some means of putting an end to them. The Council of Lateran, in 1179, forbad generally this anticipation of vacancies. This prohibition was also inserted in the Pragmatic Sanction and in the Concordat.

[2] On the 14th of August a letter was read from James, King of Scotland, to a Scotch abbot (*abbati de Dourdrana*), in which he declared his

In the thirteenth session, September 11, 1433, the promoters of the council demanded that Eugene should be declared contumacious, the two months' grace granted to him having expired; however, at the solicitation of the Duke of Bavaria in the name of the emperor, the term was extended thirty days.

In the fourteenth session, November 6, 1433, the Emperor Sigismund was present in person: a new delay of three months was granted to the pope, on condition that he would within that time give in his adherence to the council, and revoke everything that he had done either for its dissolution or transfer, as well as against the decree of the twelfth session, and that by a distinct and unequivocal act, of which they drew up three forms for his use.

In the fifteenth session, November 25, 1433, the emperor was again present: various rules for the convocation of diocesan councils were drawn up; amongst others it was ruled that they should be assembled twice, or at the least once, in each year; that all present at them should be exhorted to lead a life suited to the holiness of their calling, to instruct the people on every Sunday and festival; to read the canons concerning the due administration of the sacraments, and to inform themselves concerning the lives and conduct of their clergy.

The Pope Eugene having, at the earnest solicitation of the emperor, promised to unite with the council, upon condition that they would revoke all their past acts against him, they were, on their part, anxious to make the most of his improved feeling towards them; accordingly, the ambassadors of the King of France and of the Duke of Burgundy, were sent to him to conclude the terms of accommodation which had been proposed. In the end, the pope chose four cardinals to preside with Julian at the council; he revoked all the bulls which he had issued for his dissolution, and published one according to the form sent him by the council. [Session xiv.] It was to the effect, that, although he had broken up the Council of Basle lawfully assembled, nevertheless, in order to appease the disorders which had arisen, he declared the council to have been

adherence to the council, and promised his aid and assistance, at the same time assuring them that his ambassadors would speedily arrive. The letter is dated Edinburgh, June 22, 1433.

lawfully continued from its commencement, and that it would be so to the end; that he approved of all that it had ordered and decided, and that he declared the bull for its dissolution, which he had issued, to be null and void; thus, as M. Bossuet observes, setting the council above himself, since, in obedience to his order, he revoked his own decree, made with all the authority of his see.

In the sixteenth session, February 5, 1434, the letters of Eugene approving of the council and revoking the dissolution which he had decreed, were read, the Emperor Sigismund being present. On the 24th of April, a congregation was held for the sake of incorporating the pope's legates with the council.

In the seventeenth session, April 26, 1434, the legates[1] were made to swear that they would labour faithfully to advance the honour of the council, and that they would observe all the decrees of the Council of Constance, especially those of the fourth and fifth sessions; it was further declared that they should not be permitted to preside, except upon the condition that they would admit their authority to be derived *solely* from the council, "without any co-active jurisdiction," and would bind themselves to give their conclusions in strict conformity with the decisions of the council; and a decree was made to the effect, that in case the legates should refuse to pronounce what had been agreed upon by the council,[2] the right of *making the declaration* should devolve upon the bishop who should sit next to them; for this reason that the laws passed in a general council derive their authority solely from the council itself, and that the right to preside and to pronounce the judgment of the council, which the legates of the pope asserted, is but honorary.

Alexander, in his eighth dissertation upon the Council of Basle, remarks, concerning this subject, that although the pope has greater authority than any one else in the council, presiding in person or by his legates, explaining its decrees, ordering their execution, &c., yet it by no means follows that the authority of an œcumenical council is so depend-

[1] Viz., John, Archbishop of Tarentum; Cardinals Nicolas and Julian; Peter, Bishop of Padua; and Louis, Abbot of St Justina at Padua.

[2] "Pronuntiare concilii sanctionem."

ent upon him, that he can at will change or annul its decrees; that his authority has no force without the concurrence of all the other members of the council, and that the binding authority of the resolutions made in council by no means arises from the authority of the Roman pontiff, but depends solely upon the unanimous consent of the fathers present, the pope himself included. This is allowed by the Pope St Leo in his letter to the fathers of the Council of Chalcedon, as Cardinal Cuza remarks in his third book, De Concord. Cath. c. 5.

In the eighteenth session, June 27, 1434, the emperor was not present, having left Basle. The fourth and fifth canons of Constance were renewed. John, Patriarch of Antioch, laid a paper before the council, tending to establish the authority of œcumenical councils and their superiority over the popes.

Between the eighteenth and nineteenth sessions, *i.e.*, on the 30th July, a letter was received from John and Esaias, two Armenian bishops, concerning the union of the Churches of Rome and Armenia, which is given by Martene in his *Vet. Script. Coll.*, 8. 640.

In the nineteenth session, September 7, 1434, the Greek ambassadors, whom the Emperor John Paleologus had sent, were present.[1] Several matters in which they were concerned were discussed; various means were proposed to facilitate the holding a council of the two churches. It was determined to send legates to Constantinople, in order to induce the Greeks to agree to the city of Basle as the place of meeting, and to offer them money and four large ships to enable them to come there; and, moreover, two more armed ships for the defence of Constantinople against the Turks during the emperor's absence. Also, a decree was made in which all ordinaries were exhorted to send fit persons to preach the word of God amongst the Jews and infidels, and that for this purpose there should be appointed in all universities two professors of the Hebrew, Arabic, Greek, and Chaldee languages.

In the twentieth session, January 22, 1435, the subject under consideration was the reformation of the Church in its head and in its members. A decree was directed against

[1] These were Demetrius Palæologus, Isidorus (abbot of the monastery of St Demetrius), and Joannes Dissipatus.

the incontinence of the clergy, viz., against those who were living openly in a state of concubinage, to the effect that such, upon conviction, should lose the fruits of their benefices for three months; should they refuse to obey, they were to be declared incapable of holding any benefice in future; should they relapse after having been restored, and after having given tokens of amendment, they were to be declared incapable of holding any ecclesiastical dignity, without hope of the sentence being revoked. The second decree referred to the case of excommunicated persons, and declared that no one, whoever he might be, should be shunned as excommunicated, even in the administration of the sacraments, on account of any *general* sentence or censure, but only when the sentence was directed against him individually, pronounced by a competent judge, and specially notified to him.

In the twenty-first session, June 9, 1435, a decree was made against the annates or first-fruits, the origin of which dates no further back than the time of Clement V. The council declared that, as far as the court of Rome is concerned, in the confirmation of elections, in all grants, collations, and presentations made by the laity, in investitures to all cathedral churches, and other dignities and benefices, no sort of remuneration whatever should be made on account of bulls, seals, or common first-fruits, notwithstanding any custom or privilege to the contrary whatsoever. In a word, the council absolutely forbad the payment of first-fruits under pain of incurring the penalties of simony; and it added, further, this clause, that if (which God forbid!) the Roman pontiff, who ought to set an example to all others of obedience to the decrees of œcumenical councils, should offend the Church by doing anything contrary to this present ordinance, he should be brought before a general council.[1]

The pope remonstrated with the council on this subject, and declared that he was willing to abolish the first-fruits, if the council would bind itself to provide for the necessities of the holy see. To this the Cardinal Julian answered, that in the primitive ages of the Church the popes abounded

[1] It may be remarked of this decree, that it was made at a time when the council was œcumenical, even according to the acknowledgment of those who were most opposed to it.

in works of charity without receiving any such revenue as the first-fruits ; that the council would provide for the wants of the holy see, if the pope, on his part, would observe the decrees of the council ; that the intention of the decree against first-fruits was simply to put an end to simony. The third decree related "*Pacificis possessoribus*," and enacts that those who have been in peaceable possession of a benefice for three years, having been inducted upon a lawful title, may not be disturbed in their possession. The fourth decree related to the celebration of divine service. It was ordered that service should be said at suitable and convenient hours ; that notice should be given beforehand by the tolling of a bell ; that the service should be chanted gravely and decorously, with proper pauses, &c. ; that all persons should stand during the Gloria Patri, and should bow at the sacred name of Jesus. Several other decrees upon the same subjects were made.

In the twenty-second session, October 15, 1435, a book written by a Roman monk[1] was condemned for containing certain propositions, which attributed to the human nature of our Lord what rightly belongs only to the Divine nature.

In the twenty-third session, March 25, 1436, several regulations were made relating to the election and the profession of faith of the sovereign pontiff. The council then, in order to put into execution the acts of the Council of Constance relating to the cardinals, proceeded to reduce their numbers to twenty-four ; it also regulated the manner of their election, in order to secure its freedom. It declared to be null and void all promises of reversions to ecclesiastical preferments, mandates and reservations of benefices, made by the popes for their own profit. All these decrees were made in proper canonical form, and declared in open council.

In the twenty-fourth session, April 14, 1436, the legates of the pope urged the council, on the part of Eugene, to make selection, as soon as it could be done, of some other place in which to assemble, promising on his part sixty thousand crowns to defray the expenses of the Emperor of the Greeks

[1] Augustine Favaroni, of the order of hermits of St Augustine, Bishop of Nazareth and Barletta, near Naples, who died about ten years afterwards. None of his writings appear to have been printed ; and some others of them were placed upon the *Index*.

and his suite, if they would make choice of a place which he could approve. They also complained bitterly of the decrees concerning elections and first-fruits. In answer to these complaints, it was stated that all had been done in order.

Between the twenty-fourth and twenty-fifth sessions a congregation was held, at which as many as three hundred and fifty-seven prelates were present (as Panormitanus (Nicolo Tedeschi) declares in his history of the council), of whom many more than two-thirds signified their opinion that the council should continue at Basle, if such a course would be pleasing to the Greeks, but that if not, they should endeavour to make them consent to Avignon, or, as a last resource, have recourse to Savoy, which was one of the places which the Greeks themselves had named.[1] In consequence of this determination, the council sent two deputies to Pope Eugene to entreat him earnestly to concur with them in the great work they had at heart, viz., the reunion of the Greek and Roman Churches. The deputies, upon their arrival at Rome, besought the pope to go in person to the council.

The legates of the pope, on the other side, used all their endeavours to sow dissensions amongst the fathers of the council, and to induce the majority to demand that the council for considering the matter of a reunion should be holden at Florence, or at Modena, or at some other city in Italy in which the pope was all-powerful; they had, however, no success, for although they gained over a few, more than two-thirds of those assembled held to the original decree.

In the twenty-fifth session, May 7, 1437, a decree was drawn up enacting that the œcumenical[2] council, for con-

[1] The Greek legates do not appear to have been well pleased with any of these places, and accused the fathers of Basle of being careless about the convenience of the Oriental Prelates and consulting too much their own, expecting, as they did, the Eastern bishops to come many thousand miles, from Cairo and Jerusalem, Alexandria and Antioch, and from the most remote parts, even from Russia, whilst they themselves would scarcely move to meet them and to lessen their journey. Raynald, A. D. 1437. No. 4.

[2] During these discussions the Greek legates, being questioned as to what they understood by the words "concilium universale," answered, "Quod papa et patriarchæ sint in dicta synodo per se vel procuratores suos similiter, et alii prælati sint ibidem verè vel representativè."

sidering the matter of the reunion of the Greek and Roman Churches, should be held either at Basle or at Avignon; and that all ecclesiastics should pay a tenth of their revenue to defray the needful expenses attending the holding of the council. It is undoubtedly true, that Basle was too far distant from the Greeks; but the fathers of the council, who had little faith in the pope, feared lest Eugene, under pretence of transferring, should endeavour a second time to dissolve it, or at least remove it to some place in which all liberty of deliberation would be taken away from them; they offered to consent to the transfer of the council from Basle to Avignon, or to some city in Savoy, because in that case they would have had the protection of France, which was favourable to them, and close at hand. Such was the ground of all the disputes between the pope and the council.

In this session two opinions divided the members of the council; one party, and that by far the most numerous, was for holding the council at Avignon, the other for transferring it to Florence; and, although in a minority, they, in concert with the pope's legates, made a decree in the name of the council removing it to that city. Immediately Eugene confirmed this decree by a bull which transferred the council to Ferrara, and in order to prevent them from continuing to sit at Basle, he fitted out some galleys at Venice in opposition to those which the council were about to send in order to convey the Greeks. The Greek ambassadors embarking in these vessels, with three legates, whom the pope sent into the East, arrived at Constantinople before the deputies from the council; and in consequence, when the galleys of the council shortly after came, the Emperor of the Greeks refused to embark in them. The fathers at Basle, being informed of this conduct on the part of Eugene, resolved to oppose him with their whole power. The Cardinal Julian, however, withdrew from it in consequence of their refusal to follow his advice, which was to send legates to meet the Greeks who had arrived at Venice, and to endeavour to bring them to Basle.

In the twenty-sixth session, July 31, 1437, the council published a decree, in which, after enumerating all that they had done during six years for the reformation of the Church, and which Eugene had done all in his power to

thwart, they summoned him to appear before them, either in person or by deputy, within sixty days. Eugene, however, far from submitting to the will of the council, published a bull for its translation or dissolution, forbidding the enactment of any synodal act within that city under the heaviest penalties after the expiration of thirty days, which time was to be employed in treating with the Bohemian ambassadors who were present at the council. At the same time, he summoned a council to Ferrara, to which he invited the whole of Christendom: this convocation was ill received in France, and the king, Charles VII., forbad the French bishops to attend.

In the twenty-seventh session, September 26, 1437, the creation of two cardinals by the pope, without the consent of the council, was declared to be null and void.

In the twenty-eighth session, October 1, 1437, the sixty days given to the pope in which to appear before the council having expired without any one appearing in his behalf, he was declared contumacious, and it was resolved that he should be proceeded against.

In the twenty-ninth session, October 12, 1437, the bull of the pope for the transfer of the council to Ferrara was refuted by strong arguments. It was shown that the city of Avignon was convenient for the reception of the Greeks, being near the sea, and moreover had been agreed to already both by the Greeks and Eugene, who had himself approved of fitting out galleys at Avignon, which should wait for the Greeks there, but had, nevertheless, without consulting the council, sent other galleys to Constantinople to anticipate those of the council; that this division could only serve to scandalise the Greeks and to foment the schism.

It was after this session that the pope held his council at Ferrara: and that Cardinal Julian, according to some, left this council.

In the thirtieth session, December 23, 1437, a decree was made upon the subject of the communion in both kinds; it was declared that none of the faithful (not being priests) are bound by any Divine precept to receive the holy sacrament of the eucharist under both kinds; that it may not be doubted that Jesus Christ is entire under each kind, and that the custom of granting to the laity the communion in

one kind only is to be considered as a law, which no one may condemn or alter without the Church's sanction.

In the thirty-first session, January 24, 1438, two decrees were made, one enacting that all causes ecclesiastical should be terminated on the spot, and forbidding an appeal to the pope, to the exclusion of the ordinary. The second revokes all promises of reversions to ecclesiastical preferments, either already given, or which might be given in future, permitting the pope to appoint to one benefice in churches where there are ten prebends, and to two in churches having fifty: it also enacts that there shall be a theological professor in every cathedral church, who shall be a canon either B.D. or D.D., having studied for ten years in some privileged university; that in every cathedral or collegiate church the third part of the prebends shall be given to graduates, either doctors, or licentiates, or bachelors in some faculty; that the curates of walled towns must have proceeded to the degree of M.A. at least; and that the benefices of regulars shall be given to regulars.

Further, the council declared the Pope Eugene contumacious, suspended him from the exercise of all jurisdiction either temporal or spiritual, and pronounced all that he should do to be null and void.

At this time the Cardinal of Arles presided.[1]

In the thirty-second session, March 29, 1438, the council denounced the assembly at Ferrara as schismatical and not worthy to be called a council. At the same time, they annulled all that had been done there, and excommunicated Eugene and all who attended it. They drew up eight articles against Eugene, which declare it to be a Catholic verity that a general council is superior to a pope, and that it cannot be transferred or dissolved but with its own consent.

In the thirty-third session, May 16, 1439, only about twenty bishops and abbots were present, a great number of prelates having by degrees withdrawn from the council; their places, however, were supplied by their deputies—archdeacons, priors, doctors, &c., to the number of four hundred.

[1] It is worthy of remark that this cardinal, who presided over the council after Cardinal Julian had withdrawn, and during the period when it is considered by the Ultramontanes as schismatical, was subsequently *canonized*.

They established by a decree, and as articles of faith, these three propositions: 1. That it is a Catholic verity that a general council has authority over the pope as well as all others. 2. That a general council, lawfully called, can neither be dissolved, nor transferred, nor prorogued by the pope's authority without the consent of the council itself. 3. That whosoever shall obstinately resist these verities is to be regarded as a heretic.

A general congregation was then held, in which they took measures for deposing the pope. In this year Panormitanus, the King of Sicily's theologian and the most noted canonist of his time, composed his treatise concerning the authority of the Council of Basle; in which he endeavours to show, 1st, that the council was truly an œcumenical council; 2ndly, that it possessed the power of citing Eugene, and of proceeding against him; 3rdly, that the council had done nothing against him but what was just. However, he showed himself afterwards to be not a little changeable in his opinions.

In the thirty-fourth session, June 25, 1439, thirty-nine prelates were present, and three hundred ecclesiastics of the second order. Eugene was cited a second time, and declared to be contumacious: then they pronounced sentence of deposition against him, making use of the strongest possible terms. France, England, and Germany disapproved of this sentence.

In the thirty-fifth session, July 2, 1439, it was debated whether they should proceed at once to the election of a new pope, and it was finally resolved that they should wait for two months.

In the thirty-sixth session, September 17, 1439, a decree was made, by which the opinion of the immaculate conception of the Blessed Virgin was declared to be a pious opinion, agreeable to the worship of the Church, to the Catholic faith, and to right reason; and it was ordered that the festival of the Conception should be celebrated on the 8th of December. The fathers of the council then drew up an apology for their conduct, in answer to a decree which Eugene had directed against them.

In the thirty-seventh session, October 24, 1439, it was resolved that the election of the future pope should take place in the council, and not elsewhere; that it should be made

by the Cardinal of Arles and thirty-two prelates; and that it should be no election if two-thirds of them did not agree.

In the thirty-eighth session, October 30, 1439, the officers of the conclave were appointed; and on the fifth of November they elected Amedeus, Duke of Savoy, who was then in retirement in his solitude at Ripailles with his hermits.

In the thirty-ninth session, November 17, 1439, twenty-five deputies were sent to Amedeus to beg of him to consent to his election, which, with great unwillingness, he at last did, and took the name of Felix V. The council then ordered that he should be recognised as the pope by all the faithful.

In the fortieth session, February 26, 1440, the election of Amedeus was confirmed, and sentence of excommunication pronounced against all those who should refuse to recognise him.

In the forty-first session, July 23, 1440, the sentence of Eugene, declaring Felix and his party to be heretics, was condemned. On the day after this session Felix came in state to the council, and was there consecrated bishop by the Cardinal of Arles, and crowned pope with great solemnity. He gave his benediction to the people, and granted indulgences.

As Felix had no revenue wherewith to support his dignity, Eugene being in possession of the patrimony of St Peter, it was permitted him, by a decree of the forty-second session, held August 4, 1440, to exact, for the first five years of his pontificate, the fifth part of the revenue of all benefices, and during the five following the tenth part; and the members of the council endeavoured all in their power to cause the secular princes to recognise him.

Alphonso, King of Arragon, the Queen of Hungary, and the Dukes of Bavaria and Austria, amongst the European princes, recognised Felix, as also did the universities of Germany, Paris, and Cracow; but France, England, and Scotland, whilst they acknowledged the authority of the Council of Basle, continued to recognise Eugene as the lawful pope.

In the forty-third session, July 1, 1441, a decree was drawn up concerning the observance of the festival of the Visitation of the Blessed Virgin, July 2, but no mention

was made of Felix in it, owing to his not having been recognised as pope by several princes.

In the forty-fourth session, August 9, 1441, a regulation was made providing for the security of the acts of the council, and of the persons who composed it.

In the forty-fifth and last session, held on May 16, 1443, it was determined that a general council should be held in the city of Lyons at the end of three years, to be a continuation of that of Basle.

The Council of Basle lasted twelve years, *i.e.*, from the 19th of May 1431, to the same month, 1443. This council is regarded as œcumenical by the Gallican Church to the end of the twenty-fifth session: the Ultramontanes reject it altogether. And never having been recognised by the Eastern churches, it evidently has no ground to be considered as *œcumenical.* Pope Eugene dying four years after, Nicholas V. was elected in his stead, and recognised by the whole Church, whereupon Felix V. renounced the pontificate in 1449, and thus the schism ended.—Tom. xii. Conc. p. 442-1429. *See* also the preface to Tom. 8 of Martene's *Vet. Scrip. Collectio.*

BEAUGENCI (**1104**). [*Concilium Balgenciacense.*] Held in 1104, by the legate cardinal Richard, concerning the marriage of King Philip I. with Bertrade. They had promised to separate until the papal dispensation was obtained.

BEAUGENCI (**1152**). Held in 1152, or, according to the author of the *Gallia Christiana*, in 1154. In this synod the marriage of the king, Philip le jeune, and Eleanor, his wife, was, with the consent of the parties, declared null.

BEAUVAIS (**845**). [*Concilium Bellovacense.*] Held in April 845. Ten bishops were present. Hincmar was here elected to the archbishopric of Rheims, which had been vacant ten years. A sort of agreement (consisting of eight articles) was drawn up between Hincmar and Charles, the king, which the latter promised to observe religiously.—Tom. vii. Conc. p. 1811.

BEAUVAIS (**1114**). Held December 6, 1114, by Conon, legate and cardinal, assisted by the bishops of three provinces. Here, sentence of excommunication was passed upon the Emperor, Henry V., and Thomas Seigneur de Marle, accused of cruelty and robbery. Several decrees

made by the later popes, for the preservation of Church property, and others relating to discipline, called for by the circumstances of the times, were renewed ; also the case of certain heretics was discussed, whom the populace had burned at Soissons, without waiting for the sentence of the ecclesiastical court, fearing that it would be too lenient. The case of Godfrey, who had left his bishopric of Amiens, and retired to the monastery of Chartreuse, was deferred for consideration at a future council.[1]—Tom. x. Conc. p. 797.

BEAUVAIS (1120). Held in October 1120, by the legate Conon and the bishops of three provinces. At this council, the canonization of Arnulphus, Bishop of Soissons, took place. The then bishop of Soissons, holding in his hand the book containing the life of Arnulphus, certified to the bishops present the truth of everything contained in it, and entreated them to examine it themselves, adding, "As for me, if it were in my power, and if it were in my diocese, his body should long ago have been taken out of the earth." These words show that one of the forms of canonization in practice at that time, was to disinter the body of the saint. The day was then settled, with the abbot of Oudenbourg, on which the body of Arnulphus, which was buried in his monastery, should be raised from the ground, and this was accordingly done, on the 1st of May in the year following.—Tom. x. Conc. p. 882.

BECCANCELD (692). [*Concilium Becanceldense.*] Held in 692, by Wihtred, King of Kent, at Beccanceld, in Kent (probably Bapchild, near Sittingbourne). Besides the king, there were present, Brihtwald, Archbishop of

[1] In the council letters from Godfrey were read, in which he alleged that he was weak, and altogether unfit for the episcopal office ; and that, although he had taught his people in *word*, he felt that he had done much to corrupt and ruin them by his example. At the reading of these words all present were melted into tears, wondering at and admiring the extraordinary humility of the man. In the following year, in the synod of Soissons, Henry, Abbot of St Quentin, and Hubert, monk of Clugny, were sent to the monastery of Chartreuse, to bring back Godfrey to his see. When they arrived and declared their purpose, he threw himself at the feet of the Carthusians, imploring them not to suffer him to be taken from them ; but unable to resist the united power of the king and the bishops, they dismissed him in peace.

Canterbury, Tobias of Rochester, and several abbots, abbesses, and "wise men." The chief object of the council appears to have been to consult about the repairing of the churches in Kent, injured in the wars with the West Saxons.

King Wihtred then, with his own mouth, renewed and confirmed the liberties, and privileges, and possessions of the Church in his kingdom,[1] forbidding all future kings, and all aldermen and laymen, for ever, all dominion over the churches, and all things belonging to them. He further directed that, upon the death of any bishop, abbot, or abbess, the event should be immediately made known to the archbishop, and a worthy successor be chosen with his consent.—Johnson's *Ecc. Canons.* Tom. vi. Conc. p. 1356.

BECCANCELD (796). Held about 796, by Athelard, Archbishop of Canterbury, in which the privileges granted to the churches by Wihtred and others were solemnly confirmed. This deed of confirmation is signed by the archbishop, twelve bishops, and twenty-three abbots.—Johnson's *Ecc. Canons.* Tom. vii. Conc. p. 1148. Wilkin's *Conc.*, vol. i. p. 162.

BENEVENTO (1087). [*Concilium Beneventanum.*] Held in August 1087, by Victor III., in which the anti-pope Guibert was deposed and anathematized; also Hugo of Lyons, and Richard, Abbot of Marseilles, excommunicated, having refused to communicate with Victor. He thus expresses himself in the sentence: "We, therefore, with apostolical authority, command that you be careful to abstain from all communication whatever with them, since they, of their own act and deed, have deprived themselves of communion with the Church of Rome; for, as the blessed Ambrose writes, 'Whosoever shall separate himself from the Church of Rome is to be treated as a heretic.'"[2]

[1] "It would be well if all earthly rulers would ever bear in mind the words of this king of Kent: 'It is a horrible thing,' he said, 'for men to rob the living God, and to divide His raiment and portion among themselves;' and many strong denunciations are added against those of his successors who may neglect this truth."—Wilkin's *Concilia*, vol. i. p. 57.

[2] Ambrosii Opera Sermo i. Edit. of Erasmus, Paris, 1529. *Probably* the passage attributed to Maximus of Turin.

He also, with the unanimous consent of the council, forbad investitures, and decreed that if any one should accept of a bishopric or abbey at the hand of any lay person, he should in no way be regarded as bishop, or abbot, and should be excluded from the communion of the Roman Church; and in like manner, any emperor, king, duke, prince, count, &c., so giving any preferment, should be excommunicated.—Tom. x. Conc. p. 418.

BENEVENTO (1091). Held in 1091, under Urban II., in which many bishops and abbots are said to have been present, and the sentence of anathema against Guibert was renewed, and four canons drawn up, one of which forbids the election of any one to a bishopric who is not in holy orders.—Tom. x. Conc. p. 484.

BENINGDON (851). [*Concilium Beningdonense.*] Held in the year 851, by Ceolnath, Archbishop of Canterbury, by order of Bertulf, King of Mercia. The council was chiefly occupied in hearing and redressing the wrongs of the monks of Crowland in Lincolnshire.—Tom. Conc. viii.; Pettier, vol. i.

BERGHAMSTED[1] (696). [*Concilium Berghamstedense.*] Held in 696, by Wihtred, King of Kent, who attended in person; there were also present, Brihtwald, "chief bishop of Britain," and Tobias of Rochester, together with some of every order in the Church, and many laymen. Twenty-eight laws, called the "Dooms of King Wihtred," were published:

1. Declares the Church to be free from taxes.

2. Inflicts a fine of fifty shillings for a breach of the protection of the Church or king.

3, and the three following, relate to sins of uncleanness.

7. Suspends from his ministration a priest guilty of conniving at fornication, neglecting to baptize the infirm, or of being drunk.

10. Fines the master eighty shillings, who shall make his slave work after sunset on Sunday till sunset on Monday.[2]

[1] Probably Bursted or Bearsted, near Maidstone.—Johnson.

[2] By "Sunday evening" and "Monday evening" are meant here what we now call Saturday evening and Sunday evening; and this according to the scriptural account, "And the *evening* and the *morning* were the first day."

11 and 12. Enact penalties against slaves and free servants who work on the Lord's day.

13 and 14. Enact penalties against those who make offerings to devils.

15. Declares that if a man give flesh to his slave to eat on a fast-day, the slave shall be free.

17. Declares the word of the bishop and of the king to be valid without an oath.

18. Orders the heads of monasteries, priests, and deacons, to purge themselves on their own veracity, by saying before the altar, in their holy vestments, "I say the truth in Christ; I lie not."

19—24. Relate to different cases of purgation.

28. Orders that a stranger, who leaves the road, and does not scream, or blow a horn, shall be considered as a thief. —Johnson, *Ecc. Canon.* Wilkins, vol. i. p. 60. Tom. vi. p. 1576.

BESIERS (356). [*Concilium Biterrense.*] St Hilary and other Gallican bishops had deposed and excommunicated Saturninus, Bishop of Arles, at Paris for many and monstrous crimes in addition to heresy, together with Ursacius and Valens. Subsequently Saturninus got together a council of Arian bishops, at which St Hilary took care to be present, bringing with him a writing containing a full exposure of Arianism which he desired to read lest the simplicity of the Orthodox bishops might be imposed upon by the craft and falsity of the Arians. The latter, however, refused to listen to him, and deceiving the Emperor Constantius by false charges, obtained his banishment into Phrygia.

BESIERS (1234). Held April 2, 1234, under the legate, John de Burnin, Archbishop of Vienne. Twenty-six canons were drawn up against the heretics, very similar to those which Raymond, Count of Toulouse, had published there on the 18th of February, in the same year.[1] Every individual was enjoined, if opportunity offered, to seize upon the heretics, and to bring them before the bishop. Every curé was directed to keep a list of all persons in his parish suspected of heresy, and strictly to enforce the laws against those who should neglect to attend their church on festival days, upon pain of losing his

[1] *See* Tom. xi. Conc. p. 449.

benefice. The council further desired that the life, morals, and learning of those to be ordained should be carefully examined into; and, moreover, that they should have a patrimonial title of at least a hundred sols tournois (about fifty livres). Other of the canons relate to the dress and lives of the regulars. 23. Forbids to sell wine in the monasteries, or to introduce there players, and joculators, and whores. 22 and 24. Forbid to present laymen to benefices and prebends.—*Fleury.* Tom. xi. Conc. p. 452.

BESIERS (1246). Held on the 29th of April 1246, by William de la Broue, Archbishop of Narbonne, and eight other bishops. It was in this council that the Preaching Friars, Inquisitors for the provinces of Arles, Aix, and Embrun, established by order of the pope, demanded of the bishops advice concerning the mode of carrying their commission into effect. This occasioned a long regulation, containing thirty-seven articles, which, together with those of Narbonne in 1235, are the foundation of the course of proceeding observed since in the tribunals of the inquisition. Amongst other instructions, the brotherhood are directed as follows: "You will order all those who are conscious of the guilt of heresy, or who are aware of it in others, to appear before you in order to declare the truth, within a certain time, to be called the period of grace. They who obey this mandate will escape the penalty of death, or perpetual imprisonment, or banishment, or confiscation of property. After having made them take the oath, you will cause their depositions and confessions to be taken down by some public official, and you will order those who desire to return into the Church to make an abjuration of their past errors, and to promise to discover and pursue the heretics according to your orders. . . . As to those heretics who remain obstinate, you will make them publicly confess their errors, then you will condemn the guilty in the presence of the secular powers, and will give them over to their officers; you will condemn to perpetual imprisonment those heretics who have relapsed after their condemnation, fugitives who have returned, and those who have not come forward until the period of grace is expired." Besides this constitution, forty-six canons were published. *See* C. NARBONNE, 1235. —Tom. xi. Conc. pp. 676 and 687.

BESIERS (1299). Held in 1299, by Ægidius, Archbishop of Narbonne, assisted by all his suffragans except those of Toulouse, Carcassona, and Usez (*Uticensis*), who sent proctors. Eight canons were published.

1. Forbids clerks to follow unworthy trades, such as butcher, currier, cobbler, &c. (*See* C. BOURGES, 1280.)

2. Orders all suffragan bishops to cause search to be made for the aiders and abettors of heretics.

4. Forbids the assemblies of the Beguini, who met together at night and followed new ceremonies and rites differing from the common rites observed by the faithful.

6. Orders the due celebration of the Feast of St Louis on the day after that of St Bartholomew.—Mart., *Thes. Anec.*, t. 4. col. 225.

BESIERS (1310). Held in 1310, by the same archbishop and his suffragans. Twenty-one canons were made.

2. Orders that all persons promoted to the minor orders shall be able to read the Psalter and to sing the Antiphons and responses.

4. Orders that those to be made deacons, in addition to the acquirements necessary for the sub-diaconate, shall be able to read the Epistles, Homilies, and Gospels, intelligibly, and to construe them, "*et construere competenter.*"

5. Directs that those who are to be made priests shall be such as excel others in seriousness of life and knowledge of letters: and that they shall know, *at least*, the "Liber Sacramentorum," "lectionarium," "antiphonarium," "baptismus" [probably the ritual containing the order of Baptism, &c.], the penitential Psalms, &c.

9. Against false witnesses.

13. Forbids monks and priests to practise surgery without the special licence of the bishop.

15. Forbids any one to expose any goods (except eatables) for sale on Sundays and Festivals, which are named.

16. Contains a monitory letter to the Chaplain of Besiers and other chaplains, curates, &c., of the diocese, bidding them instruct their people to obey the injunction in canon 15.

19. Directs that if a man, publicly excommunicated,

"majori excommunicatione," will not leave the church during the celebration of the Divine Office, he shall first be warned to do so by the celebrant; if he refuse to do so, the priest shall at once cease from his office, unless he has already begun the canon—in which case he shall continue till he has communicated, but all the congregation shall at once leave the church. In places where the church possesses temporal power, the offenders shall be compelled by force to leave the church.

20. Orders the priest not to treat any one as excommunicated merely *on report*, unless it be a notorious fact.—Mart., *Thes. Anec.*, tom. iv. col. 227.

BESIERS (1351). Held by Peter, Archbishop of Narbonne, with five bishops and the proctors of others who were unable to attend. Twelve canons were published.

1. Grants to the truly penitent who bow the head at the name of Jesus (and who have previously confessed) an indulgence of ten days.

3. Orders prayers for the pope, the king, the queen, and the prelates. Grants forty days' indulgence to those who do so.

7. That all in holy orders should abstain from meat on Saturdays. (*See* C: Avignon, 1337.)

8. Relates to the conduct of certain abandoned persons, who, pretending themselves to be priests and prelates, fulminated excommunications against those of the clergy who had excommunicated them for their sins.

9. Against those who offer violence to the bearers of letters on ecclesiastical matters.

11. That no canon or beneficed clerk shall dare to enter a Cathedral or Collegiate Church, during the Holy Office, without a fitting dress.—Tom. xi. Conc. p. 1918. Mart., *Thes. Anec.*, tom. iv. col. 327.

BETHLEHEM (1672). Held at Bethlehem in March 1672, but commonly named the Council of Jerusalem. Dionysius, Patriarch of Constantinople, at the suggestion of Dositheus, the Patriarch of Jerusalem, in January 1672, two months previous to the actual assembling of the council at Jassy, prepared an encyclical letter, which was sent round to the various prelates for the approval and signature of those who should be unable to attend the council. It asserts, in the first place, the seven sacraments,

and declares an unequivocal belief that the living body of our Lord Jesus Christ is invisibly present with a real presence in the blessed Eucharist, and that the bread is really and truly and properly changed into the very body of our Saviour Christ, and that it, the holy Eucharist, is offered up as a sacrifice for all Christians, both quick and dead.

It then asserts the doctrine of baptism, and the necessity of infant baptism; denies the doctrine of final perseverance, maintains the necessity of episcopacy to a Church, the superiority of virginity to matrimony, the infallibility of the Catholic Church, the invocation of saints, the use of images, and the necessity of fasting. With regard to the Apocrypha, the letter uses much the same language with our own articles, and so far differs from the subsequent decision of the council, which adds it to the canon of Scripture.

This letter received the signatures of forty-six metropolitans and bishops, including that of Dionysius.

In March the council assembled at Bethlehem, Dositheus of Jerusalem presiding. The first act of the fathers was an ineffectual attempt to exculpate Cyril Lucar from the charge of Calvinism brought against him, and to deny the authenticity of the confession attributed to him. They then proceed to declare that the confession, whoever was its author, was never that of the Greek Church, and they repeat and authenticate the synods of Constantinople and Jassy, concluding with a confession of faith founded on that of Peter Mogilas, though in many respects differing from it.

Art. 1. On the Trinity and the procession of the Holy Ghost from the Father alone.

2. On the authority of the Church to interpret Holy Scriptures.

3. Against the doctrine of irrespective predestination.

4. Against those who call God the author of evil.

5. On the same; and on Divine Providence in turning evil into good.

6. On original sin.

7. On the incarnation and passion.

8. That there is but one Mediator, Jesus Christ, nevertheless, that the Church may and ought to have recourse to the intercession of the Blessed Virgin and other saints.

9. That faith working by love, *i.e.*, by the fulfilment of the commandments, justifies.

10. That there is a visible Catholic Church; that episcopacy is essential to it, and that it is an order entirely distinct from the priesthood.

11. Of members of the Church living in sin.

12. Of the teaching of the Holy Ghost by the Fathers and by the œcumenical Church.

13. Of good works.

14. Of free will.

15. That there are seven sacraments.

16. Of the necessity of regeneration in baptism.

17. Of the Holy Eucharist; asserts the doctrine of transubstantiation, and condems consubstantiation.

18. Clearly admits the Latin doctrine of purgatory.

Finally, the fathers proceeded to answer the four questions of Cyril: the first two in the negative; as to the third, relating to the canon of Scripture, they admit the title of the apocryphal books to be considered as canonical; and in their answer to the fourth, they assent to the doctrine of the second council of Nicea, with regard to images. They conclude by a defence of Monachism.

The acts are signed by Dositheus, the Patriarch of Jerusalem, Nectarius, the Ex-Patriarch, seven other prelates, and the proxy of one absent, also by sixty-one other ecclesiastics; ten signed in Arabic, the rest in Greek; the date is March 20, 1672.—Neale's *History of the Oriental Church.*

The Acts of this Synod were given by Dom. Ant. M. Fouqueret at Paris, with a Latin version in 1678 under the title, *Synodus Hierosolymitana.*

BOLOGNA (1317). [*Concilium Bononiense.*] Held in 1317 by Raynaldus, Archbishop of Ravenna, and eight of his suffragans. Twenty-four articles were published. In them allusion is made to the licentious life of the clergy, which rendered them an object of contempt to the people, and gave them a handle for usurping the property and rights of the Church. In canon 4 it was forbidden to the clergy to carry arms, and to enter any place of bad fame; it also minutely described the fashion and quality of their dress. In canon 12 it was forbidden to say any other mass during mass at the high altar (*cum missa celebratur in nota*). —Tom. xi. Conc. p. 1655.

BORDEAUX (385.) [*Concilium Burdegalense.*] Held in 385, by order of the Emperor Maximus, against the Pris-

cillianists. Instantius and Priscillianus were called upon for their defence. The former made out so bad a case for himself, that he was judged unworthy of the episcopate. Priscillianus, fearing the same treatment, ventured to appeal to the emperor from the council, which appeal the bishops weakly permitted, instead of proceeding at once to pass judgment upon him, as they ought to have done, or at least to have reserved the cause for the hearing of other bishops.

Priscillianus and the other accused parties were in consequence brought before the emperor at Treves, Idacius and Ithacius their accusers accompanying them. The zeal of these men, in endeavouring to bring the Priscillianists to judgment, would have been more commendable had it not urged them to carry matters to such an excess, that the *lives* of the accused parties were in the end forfeited: for the emperor, at the urgent request of Ithacius, and contrary to his promise made to St Martin, condemned Priscillianus and some of his followers to death. St Martin had before strongly urged Ithacius to desist from his violent accusations, and after this business refused to communicate with the Ithacians. Moreover, St Ambrose, the Pope Siricius, and the Council of Turin in 398, condemned the Ithacians, maintaining that it was far from the part of a bishop to be in any way instrumental in causing the *death* of heretics. St Ambrose in his writings also evinced his disgust at these cruelties, and the irregular condemnation of the Priscillianists.—Tom. ii. Conc. p. 1034. (*See* C. Saragossa.)

BORDEAUX (1080). Held in 1080, in the month of October. Two legates, three archbishops, and several bishops were present. The notorious Berenger here, for the thirteenth and last time, gave account of his faith, either in confirmation of what he had declared at Rome in this same year, or to retract what he had just published in contradiction of that declaration. In the end he died in the communion of the Church, January 5, 1088, in his ninetieth year.—Tom. x. Conc. p. 381.

BORDEAUX (1255). Held on the 13th of April 1255. In it Gerard of Matemort, Archbishop of Bordeaux, published a constitution consisting of thirty articles. Amongst other things it is enacted, that all beneficed

clergy and others having the cure of souls, shall be constantly in residence; that those persons who remain in a state of excommunication for forty days shall pay nine livres, or some other suitable fine; it is absolutely forbidden (canon 11) to absolve any one under excommunication, even at the point of death, if he, or some one for him, hath not made satisfaction to the party interested, the priest so absolving him to be bound for him. To such an extent had the abuse of excommunications been carried in that age, that it was a common case to excommunicate in execution of a judgment, or on account of some money debt remaining unpaid. The 5th article enjoins that the consecrated host shall not be given to children who are brought to communion on Easter day, but only bread which has been blessed. This appears to have been a relic of the ancient custom of giving the Holy Eucharist to children from the period of their baptism, which is still preserved in the Greek Church.—Tom. xi. Conc. p. 738.

BORDEAUX (1583). Held in 1583, by Antoine, Archbishop of Bordeaux. Thirty-six regulations, relating to matters of faith, morals, and discipline, were drawn up, similar to those of the Council of Rheims in the same year. The last of these refers to the proper regulation of seminaries, and is divided into nine chapters, which enjoin, amongst other things, that they should be built in some open spot not far from the cathedral church; that mass and prayer should be said daily; that the members of the seminary should obey the superior and other officers; that they shall be modest in their behaviour, never eat out of the seminary, and never go out without leave; that all shall go to bed at nine, and rise at four in the morning, &c. —Tom. xv. Conc. p. 944.

BORDEAUX (1624). Held in 1624, under Francis, Archbishop of Bordeaux, and cardinal. In this council twenty-two chapters, containing a large number of canons, were published, chiefly relating to discipline.—Tom. xv. Conc. p. 1632.

BOURGES (1031). [*Concilium Bituricense.*] Held in November 1031, under Aymo de Bourbon, Archbishop of Bourges. Twenty-five canons were published, the first of which orders the name of St Martial to be placed amongst

those of the apostles. The third forbids bishops or their secretaries to take any money on account of ordination. The seventh orders all ecclesiastics to observe the tonsure, and to be shaved. The twelfth forbids the exacting of any fee for baptism, penance, or burials, but permits the voluntary offerings of the faithful upon these occasions to be accepted.—Tom. ix. Conc. p. 864.

BOURGES (1225). Held November 30th, 1225, by the legate, the Cardinal of St Angelo, assisted by about one hundred French bishops. Here Raymond, Count of Toulouse, and his opponent, Amauri de Montfort (who claimed to be Count of Toulouse by virtue of grants from Innocent III., and from the king, which he pretended had been made to his father and himself), pleaded their cause, Raymond on his part humbly praying for absolution and promising to bring all his lands into obedience to the Roman Church, without, however, any decision being arrived at. The pope's demand of two prebends in each abbey and cathedral church, and one prebend in every other conventual church throughout France, was rejected. When some few of the bishops appeared to be inclined to grant this, the deputies of the chapters boldly declared before the legate and all present, that the chapters which they represented would never, and under no circumstances, accede to the demand. After this the legate declared that the Pope had issued a commission for visiting all the abbeys of France and setting them in order, which greatly exasperated the bishops, who clearly saw that if such an act was permitted to pass unopposed their own lawful jurisdiction over the abbeys would be taken from them; they therefore unanimously declared that they would never, whilst they lived, consent to such an usurpation.—*Chron. Turonense.* Mart., *Vet. Scrip.*, tom. v. col. 1067.—Tom. xi. Conc. p. 291.

BOURGES (1276). Held September 13th, 1276, by Simon de Brie, cardinal and legate. Sixteen articles were published, tending chiefly to the maintenance of the jurisdiction and immunities of the Church, and the freedom of elections. Amongst other things, the laity were forbidden to make use of violence or threats, in order to obtain the removal of censures. Secular judges were forbidden to constrain ecclesiastics to appear before them, &c. The

canons were sent by the cardinal to every one of the French bishops.—Tom. xi. Conc. p. 1017.

BOURGES (1280.) Held in April 1280. In this council it was ordered that the bishops or their officials should issue monitions, by name, to those clerks who exercised the following low trades, viz., those of blacksmith, cobbler, currier, and public-house keeper, also makers of weapons (*macellarii*) and those *vestes virgatas*[1] *continue publice portantes*. Mart., *Thes. Anec.*, tom iv. col 191.

BOURGES (1286.) Held on the 19th September 1286, by Simon de Beaulieu, Archbishop of Bourges, assisted by three of his suffragans. Here a constitution, consisting of thirty-five articles, was published, reiterating and enforcing those of the preceding councils. Amongst other things, it was ordered that the ecclesiastical judges should annul all unlawful marriages, and separate the parties, whoever they might be; that every beneficed person who should continue for one year under excommunication, should be deprived of his benefice; that curates should keep a list of all the excommunicated persons in their parishes, and publicly denounce them every Sunday and festival; that they should warn their people to confess at least once in every year; that bows and all kinds of arms should be removed from churches; that all Sundays and festivals be properly kept, &c. Other canons relate to the regulars.—Tom. xi. Conc. p. 1246. Mart., *Thes. Anec.* tom. iv. col. 199 and 203.

BOURGES (1432.) *See* Council of Basle, page 58.

BOURGES (1438.) Held in 1438. Convoked by King Charles VII., who presided; five archbishops, twenty-five bishops, and a large number of princes, lords, and ecclesiastics, being present. Pope Eugene IV. and the fathers of the Council of Basle, sent legates. In this council the celebrated Pragmatic Sanction was drawn up. The French clergy had previously addressed memorials on the subject to the Council of Basle, and the council, in answer to these memorials, had forwarded to the King of France various decrees tending to re-establish the freedom of the Church in elections, at the same time begging him to cause them to be received in his kingdom. These decrees form the basis of the Pragmatic Sanction, which contains twenty-three

[1] Striped and gaudy dresses.

articles. This constitution, styled by some writers the rampart of the Gallican Church, takes from the popes very nearly the whole of the power which they possessed, of presenting to benefices, and of judging ecclesiastical causes within the kingdom.

The twenty-three articles of the Pragmatic Sanction were drawn up upon the decrees of the Council of Basle, hence the papal sanction of those decrees also approved twenty-one of those articles.

Art. 1. Relates to the authority of œcumenical councils.

2. Relates to the power and authority of the Council of Basle.

3. Relates to elections, and enjoins freedom of election, &c.

4. Abolishes all reservations of benefices, &c.

5. Relates to collations and benefices, and forbids expective graces, &c.

6. Relates to judgment and causes; orders that all causes [except the greater causes] which happen at places more than four days' journey from Rome, shall be decided on the spot.

7. Relates to frivolous appeals, and confirms the decree of the 20th September of Basle.

8. Confirms the decree of the 21st session of Basle, "de pacificis possessoribus."

9. Limits the number of cardinals (twenty-third decree of Basle).

10. Relates to the annates.

11. Contains regulations relating to divine service, and enjoins that the laudable customs of particular churches in France shall be observed.

12-19. Relate to the economy of cathedral Churches.

20. Relates to concubinary clerks.

21. Relates to excommunications.

22. Treats of interdicts.

23. Concerns the pope's bulls and letters.

These articles were confirmed by the French parliament, July 13th, 1439; and the law so enacted was called the Pragmatic Sanction, and was observed in France up to the period of the concordat, which suppressed the chief part of it. During this interval the popes made vigorous attacks upon the Pragmatic Sanction, which were as vigorously

resisted by the king, the parliament, and the bishops.—Tom. xii. Conc. p. 1429.

BOURGES (**1528.**) Held by François de Tournon, Archbishop of Bourges, with his suffragans. Twenty-three decrees were made, of which the first five relate to the Lutherans, and the rest to matters of discipline. Curates are exhorted to instruct their parishioners, and in order to give more time for that purpose, they are directed to abridge the prayers made at sermon time. Provincial councils are directed to be held every three years, according to the decree of the Council of Constance. Bishops are ordered to visit their dioceses annually, in order that they may take due care of the sheep entrusted to them. The regulations of the Council of Constance and of the Pragmatic Sanction, concerning the residence of canons and other ministers, are confirmed; also that which directs that the psalms be chanted slowly, and with proper pauses. Curates are directed to explain to the people the commandments of God, the Gospel, and something out of the Epistle for the day. Pastors are enjoined to forbid penitents to reveal the nature of their penance, and themselves to observe secrecy, both as to what is revealed to them at confession, and also as to the penance they have imposed. No confraternity to be erected without the consent of the ordinary. It was further enacted that the bishops should have a discretionary power to retrench the number of festival days according as they should think best. That bishops should not grant letters dimissory, without having first examined the candidate for orders, and found him qualified; and then to those only who have a benefice or a patrimonial title. Further, that nuns shall not leave their monastery. Afterwards the council made various decrees concerning the jurisdiction and liberty of the clergy: the first is upon the subject of monitions; the second upon the residence of curates, that no dispensation for non-residence be granted without a full investigation of the reasons; the third respects cemeteries, which it orders to be kept enclosed and locked up.

After this, four-tenths for two years were voted to King Francis I., to make up the ransom of his two sons, then hostages at Madrid, to be levied on all the clergy, secular and regular.—Tom. xiv. Conc. p. 426.

BOURGES (**1584**). Held in September 1584. Forty-

six chapters were published, each containing several canons (preceded by the confession of faith made by those present). 1. Relates to the worship and service of God; 2 and 3, of the faith and preaching; 4, of the abuse of Holy Scriptures, and orders that the Latin version of the Scriptures shall alone be used, and that bishops' secretaries shall keep a list of prohibited books, which shall be shown annually to publishers; 5, of avoiding heretics; 6, of invocation of saints and of festivals; 7, of pilgrimages; 10 and 11, of relics and images; 12, of the celebration of the holy office, &c.; 16, of cemeteries; 17, of tradition; 18-28, of the sacraments; 31, of excommunication; 34, of canons and chapters; 35, of parish rectors, orders them to reside, and to say mass themselves; orders bishops to divide parishes which become too populous; where there is no parsonage-house, it directs the bishop to take care to provide one at the expense of the parishioners; 36, of benefices; 40, of witchcraft and incantations; 41 and 42, of simony, concubinary priests, &c.; 43, of hospitals; 45, of the laity, forbids them to sit with the clerks at Church, bids them to abstain from dances, plays, &c., also from the use of frizzled hair; 46, of synods.—Tom. xv. Conc. p. 1067,

BRAGA (560).[1] Held about 560, by Lucretius, the metropolitan, assisted by seven other bishops, against the errors of the Priscillianists. They drew up twenty-two canons, mostly relating to ceremonies.

2. Forbids bishops in visitation to exact anything beyond the third of the revenue of each church for repairs, &c., except two crowns (*duos solidos*) *pro honore Cathedræ.* [This is the first mention of the *Cathedraticum.*]

3. Forbids the bishop to use any other salutation to the people than that which rests upon apostolical tradition, viz., *Dominus vobiscum*, to which the people shall answer, *Et cum Spiritu tuo.* (Previously, according to Alcuinus, it had been the custom for bishops to use the form *Pax vobis*, the other salutation, *Dominus vobiscum*, being confined to the priests.)

[1] Florez seems to show (*España sag.* t. 15. p. 118) that this council was held in 561, and that St Martin of Dumio was present. The Rule of Faith against the Priscillianists drawn up in the Council of Toledo, 400, was alluded to in this Synod. Florez, 6, p. 122, § 191, &c., Council (at Braga probably) in Galicia in 447.

The seventh orders a tripartite division of the property of each Church; one for the bishop, another for the clergy, and the third for the repairs or lights of the Church, of which the archdeacon should give in an account to the bishop.

The ninth enjoins the deacons to wear the stole over the shoulder, and not to conceal it under the tunicle, in order to distinguish them from the sub-deacons.

The tenth directs that the sacred vessels be carried only by persons in holy orders.

The eleventh forbids the readers to chant in the Church in a secular dress, and to let their hair [or beard][1] grow.

The twelfth forbids the singing of any hymns in Church, save the Psalms, and passages taken from the Old or New Testament.

The thirteenth forbids laymen to enter the *sacrarium*, or chancel, in order to communicate.

The fourteenth orders clerks who are unwilling to eat flesh, to avoid the suspicion of Priscillianism, to be compelled to eat at least herbs boiled with meat.[2]

The eighteenth forbids burials within the Church.

The twenty-first directs that the alms of the faithful shall be collected by a clerk, and distributed amongst the clergy once or twice a year.—Tom. v. Conc. p. 836.

BRAGA (572). Held in June 572, by St Martin, the Bishop, at the head of twelve bishops. In this council the four first œcumenical councils were acknowledged, but not the fifth, which was not yet recognised in Spain. Ten canons were drawn up.—Tom. v. Conc. p. 894.

BRAGA (675). Held probably in 675, in the time of King Wamba. Eight bishops were present, who drew up nine canons, in order to remedy certain abuses which had crept in.

The second forbids the offering of milk instead of wine, and also the dipping the bread in the wine at the Holy Eucharist.

The third forbids using the sacred vessels and ornaments of the Church for profane purposes.

[1] "Granos." Garsius and Binius suppose this to have been a part of the dress. St Isidore tells us that it refers to the hair.—*See* THOMPSON, tom. i. 722.

[2] *See* C. ANCYRA, canon 14.

The fourth forbids the priest to celebrate mass, or to receive the communion, without having the "orarium" or stole over both shoulders, and crossed upon his breast.

In some of these canons complaint is made of the conduct of the bishops, whom they accuse of augmenting their private estates at the expense of the Church.—Tom. vi. Conc. p. 561.

BRAGA (1566). Held from September 8, 1566, to March 1567, by the Archbishop D. Bartholome de los Martires, who presided over the bishops of Coimbra, Viseo, Miranda, and Oporto. Regulations for the reformation of manners and the better order of divine service.—Florez, *Esp. Sagrada*, xxi. 189.

BRENTFORD (963). [*Concilium Brandanfordense.*] Held about the year 963, by King Edgar. Here the ordinances of King Edwin were annulled, and the property which he had usurped and plundered, restored to the Church and monasteries. Also St Dunstan was recalled from exile, and shortly afterwards preferred, successively, to the sees of Worcester and Canterbury.— Tom. ix. Conc. p. 657. Wilkins' *Concilia*, vol. i. p. 224.

BRESLAU (1268). [*Concilium Uratislaviense.*] Held in February 1268, by Guy, cardinal and legate, who there preached a crusade for the deliverance of the Holy Land; and succours were accordingly granted.—Conc. xi. Tom. 858.

BRESTIA. A Synod was held at *Brest Litofsky*, in Poland, in 1593 (others 1595), by command of Sigismund III., King of Poland, under Michael Ragosa, Metropolitan of Kieff, at which many of the Greek bishops of the province, to please the prince, declared for the supremacy of the pope, and signed a deed of union with the Roman Church.

Immediately afterwards an *orthodox* Synod was held here, at which Michael Ragosa was anathematised and deposed.

BRETAGNE (848). [*Concilium Britanicum.*] Held in 848, by order of the Duke of Bretagne,[1] to put a check upon the practice, of which the bishops were guilty, of taking money for ordinations. St Convoyon, the founder and first abbot of the abbey of Redon, accompanied two

[1] Nomenoy, who had declared himself King of Bretagne.

bishops, who were sent to Rome upon this business. (*See* C. of ROME, 848.)

BREVY (519). Held in 513 or 519, at Brevy, now called *Llandewy-Brevy*, near Lampeter, in Cardiganshire, against the Pelagian heresy. St David attended, and at the close of the Synod, St Dubritius resigned his see to St David. The Synod allowed him to remove the see from Caerleon to Menevia. *Ang.-Sacr.*, pt. 2. p. 638.

BRIONNE (1050). [*Concilium Briotnense.*] Held in 1050. This was rather a conference than a council; in it Beranger was silenced, and made to profess the Catholic faith.—Tom. ix. Conc. p. 1054.

BRISTOL (1216). [*Concilium Bristoliense.*] Held under the pope's legate, on St Martin's day, in 1216, upon matters relating to discipline. Eleven bishops of England and Wales were present, with others of the inferior clergy, and of the nobility who continued faithful to Henry III. The barons who opposed that monarch were excommunicated.—Wilkins' *Conc.*, vol i. p. 546.

BRIXEN (1080) (in the Tyrol). [*Concilium Brixiense.*] Held in 1080, by the Emperor, Henry IV. Cardinal Hugo the White, and thirty bishops were present. They maintained the rights of the emperor against Pope Gregory VII., who had excommunicated him; they proceeded so far as to depose Gregory, and to elect Guibert of Ravenna in his place, who took the name of Clement III.—Tom. x. Conc. p. 389.

BRUGES (1481). *See* TOURNAY.

BUDA (1279). [*Concilium Budense.*] Held on the 14th September 1279, by Philip, Bishop of Fermo, legate of the holy see. Sixty-nine canons were published, containing much the same regulations as others drawn up about that time, and showing that the Churches of Hungary and Poland were in great disorder. Eight of these canons relate to the dress and conduct of the clergy. The ninth forbids the clergy to sentence any one to corporal punishment, or to be present at the trial of capital causes. The thirteenth relates to the proper reverence to be observed during divine service; orders all clerks, whenever they pass the altar, the image of the Virgin, or the crucifix, and whenever they enter the choir for the holy office, to bow their heads; also forbids priests to sing the hours without their surplices.

The sixteenth orders that all beneficed clergymen, having the care of souls, shall reside and discharge their duties in person, and not by a curate. The nineteenth relates to the attendance of all persons who have been cited at synods, and the proper vestments of the prelates present there. The twenty-second declares that it is not to be suffered that any one should serve at the altar or read the epistle without a surplice and cassock. The twenty-eighth declares that those persons only are to be admitted to preach who have either the pope's or the bishop's licence. Also treats of questors. The fifty-eighth excommunicated those secular powers which forbade appeals to the holy see.

It is also ordered, canon 33, that all the faithful should hear divine service, and especially mass, every Sunday and holyday in their own parish, and should not wander to any other Church.—Tom. xi. Conc. p. 1071.

BURGOS (1080). [*Concilium Burgense.*] Held in 1080 (according to others in 1076), by Cardinal Richard, legate. In this council the Roman office was substituted for the Gothic ritual, hitherto in use.

According to the Chronicle of Don Pelago (*Esp. Sag.*, xiv. 472), Adefonsus, sixth King of Leon, requested Pope Gregory VII. to impose the Roman Office for the Mass, "*Romanum Mysterium,*" throughout *his kingdom.* The pope sent Cardinal Richardus, Abbot of Marseilles, who held this council in the 1123 era, *i.e.*, A.D. 1085.—Tom. x. Conc. 1815.

C.

CABERSUSSA (394). *See* CARTHAGE, 393.

CAIRO (or MISRA) (1086). Held in 1086. Certain bishops of Egypt having, by their conduct, given offence to many of the principal Christian inhabitants of Misra, the latter requested Cyril, the patriarch of Alexandria, to deprive them of his communion; and such was their importunity in this request, that they extorted from the patriarch a written promise of compliance. So far was he, however, from fulfilling this promise, that, with one exception, he retained about himself the very parties against whom exception had been taken. The other prelates, indignant at this conduct, presented a memorial to the *vizier*, requesting him to

examine and pass sentence upon the conduct of their patriarch.

The synod, accordingly, assembled in a country-house belonging to the vizier, at Misra, near Cairo. The vizier opened it by an harangue, in which he severely rebuked the prelates for having neglected to pay that honour which, as he was informed, was due from them to their patriarch; it was impossible, he said, for him, unacquainted with their customs, and ignorant of their laws, to judge in the case before him; he therefore requested both the accusers and the accused to prepare from their canons and laws such a compendium as they thought most likely to enable him to pronounce a correct judgment. This was, accordingly, done by both parties, and at the end of three weeks (in the course of which he punished with death his head gardener for his contemptuous conduct towards the patriarch) the vizier summoned the bishops before him, and telling them that he had not read the collection of canons which they had put into his hands, and that he did not intend to read them; declared that he could do nothing else but exhort them to unity and peace, as worshippers of the same God, and as professors of the same religion; that he had already heard complaints of the love of money exhibited by some of those before him; that the proper use which a bishop should make of money, was not to pamper his appetite and to minister to his luxuries, but as Christ Himself has commanded, to give alms to the poor, &c. After much more excellent advice, he concluded by directing that each prelate should receive a written document assuring him of security and protection.

Cyril and his suffragans retired from his presence, rejoicing that so dangerous an appeal had had so happy an issue.—Neale's *Hist. of the Holy Eastern Church.*

CAIRO (1239). The peace of the Church being much disturbed by the complaints which were urged against Cyril, seventy-fifth patriarch of Alexandria, fourteen bishops met together in council at Misra, near Cairo, and held a conference with him, the end of which was their agreeing to return into concord with him, upon condition of his subscribing certain chapters containing the points necessary to be reformed in the Church. To this Cyril consented, and the chapters were drawn up accordingly. At the head of these chapters was placed the confession of faith according to the

decisions of the Councils of Nicea, Constantinople, and Ephesus (which alone are recognised by the Jacobites). Then follows a profession concerning the observation of all things contained in Holy Scripture, the apostolical canons, and the decrees of those councils which the Jacobite Church receives, as well as of those customs which were in use in the Coptic Church.

Amongst the new decrees then made were the following:—That the patriarch should not excommunicate any one in the diocese of another bishop, except upon lawful and canonical grounds; and not even so, except the bishop, having been duly admonished to do this, should refuse, without assigning an adequate cause.

That (on the other hand) the patriarch should not *absolve* one excommunicated by his own bishop, unless it should appear that the excommunication was unjust, and the bishop himself, after two monitions, should refuse to do so.

That each bishop should have entire control over his own diocese; that nothing should be taken from it *territorially;* and that so in like manner each bishop should always confine himself to what had been the boundaries of his diocese on the day of his consecration. That the patriarch should not apply to his own use the offerings made in the churches on festival days, and at certain accustomed times, but that they should be at the disposal of the bishop of the diocese; except the patriarch should consent, at his consecration, to take such offerings in lieu of his usual pension.—*Le Quien*, Neale, vol. ii. p. 302.

CALNE (979). [*Concilium Calnense.*] Held in 979, in the fourth year of St Edward, king and martyr, in consequence of the dispute then rife between the monks and clergy, the former of whom were unduly favoured by Dunstan, Archbishop of Canterbury, to the great prejudice of the latter.[1] Dunstan himself presided in this council, at the head of the chief nobility, the bishops, and other ecclesiastics. No decision was, however, arrived at, owing to a singular accident which broke up the council—the floor of the chamber in which they were assembled giving way, all were precipitated to the ground, except Dunstan,

[1] Beornelme, a Scotch bishop, was present here, invited by the secular clergy to defend their canon.

whose seat escaped.—*Baronius*, A.D. 977. Tom. ix. Conc. p. 724. Wilkins' *Conc.*, vol. i. p. 263.

CAMBRAI (1565). [*Concilium Cameracense.*] Held in August 1565, Maximilian, Archbishop and Duke of Cambrai, presiding, assisted by the Bishops of Arras, St Omer, and Namur. Twenty-two decrees were published, each of which contains several chapters.

The titles of the decrees are as follow :—

1. Of heretical books.
2. Of theological lectures in chapters and monasteries.
3. Of schools.
4. Of seminaries.
5. Of doctrine, and the preaching of the word of God.
6. Of ceremonies, and the holy offices.
7. Of the ministry.
8. Of the life and conversation of clerks.
9. Of the examination of bishops.
10. Of the examination of pastors.
11. Of the residence of bishops and curates.
12. Of the residence of pastors, and their duties.
13. Of visitation.
14. Of the ecclesiastical power and jurisdiction.
15. Of matrimony.
16. Of tithes, &c.
17. Of purgatory.
18. Of monasteries.
19. Of the saints.
20. Of images.
21. Of relics.
22. Of indulgences.

The third, relating to schools, contains six chapters; it orders that they be visited by the curate every month, and by the rural dean at least once in each year, in order that a report may be made to the bishop.

The twelfth enjoins the wearing of the surplice and stole by the priests, when they carry the holy sacrament to the sick, and also that a clerk carry a lighted taper and bell, that the people may be warned of its approach, and of their duty towards the holy sacrament and to the sick person.

Finally, the council confirmed the decrees of the Council of Trent.—Tom. xv. Conc. p. 147.

CANTERBURY (603). [*Concilium Cantuariense.*] Held about 603, by St Augustine, in order to confirm the foundation of a monastery which he was about to build near Canterbury, to be dedicated to Saints Peter and Paul. The King Ethelbert and his Queen Bertha were present. Augustine did not live to finish this monastery and church; but the work was completed by Archbishop Laurence, who succeeded him.—Spelman, *Conc. Angl.*, *cited by* Wilkins, vol. i. p. 28.

CANTERBURY (969). Held in 969, by Dunstan, Archbishop of Canterbury, Edgar, the king, being present, who, advocating the celibacy of the secular clergy, spoke with warmth of their present negligent and dissolute conduct. "How negligently," he said, "they conduct the services of the Church: they seem to come there rather for their own amusement than to sing the praises of the Almighty. I cannot refrain from speaking about a matter which is the cause of tears to all good people, and a subject of profane jesting to the wanton. The clergy give themselves up to the pleasures of the table, and to every shameful excess: they expend in gambling and debauchery those revenues which were left for the support and comfort of the poor." At the end of this celebrated speech of King Edgar, a plain hint is given of the violent measures then in contemplation by that monarch and the archbishop. "What wilt thou reply," said the prince, "to these complaints? I know, I know what thou wilt reply: when thou sawest a thief, thou didst not run with him, neither didst thou have thy portion with the adulterers. Thou hast convicted, thou hast besought, thou hast rebuked them. *Words have been despised; we must come to blows;* and the royal authority shall not be wanting to thee."—Wilkins' *Conc.*, vol. i. p. 246.

CANTERBURY (991). Held in 991, in which those of the clergy of the cathedral who refused to become monks were turned out, and monks established in their places, to whom also great privileges and possessions were granted.—Spelman, *Conc. Ang.*

CANTERBURY (1439). Held November 1, 1439, by Henry Chichely, Archbishop of Canterbury. A constitution was made for augmenting vicarages.

It declares that there were in the province of Canterbury

many vicarages belonging to rich churches, too poor to afford a livelihood to their vicars, who were unable to afford the necessary expense of prosecuting a suit before the ordinary for the augmentation of their portion. It then orders that proceedings in such cases shall thenceforth be summary, and conducted in a plain manner, and that ordinaries shall admit such vicars to prosecute such causes "*in formâ pauperum*," and shall take care to assign them such portions as shall be suitable to the revenues of their several churches. See for a history of the long struggle against the appropriation of the great tithes, which was maintained in England both by the civil and ecclesiastical authorities, Bishop Kennet, *Case of Impropriations*, sect. 18-24.—Johnson, *Ecc. Canons*, A.D. 1439. Tom. xiii. Conc. p. 1282. Wilkins' *Conc.*, vol. iii. p. 535.

CANTERBURY (1554). Held in 1554, by Cardinal Pole, in which, for the sake of peace, the alienation of Church property, made in the preceding reigns, was sanctioned.—Wilkins' *Conc.*, vol. iii. p. 101.

CAPPADOCIA (372). Held in 372, but it is uncertain at what place. In this synod the rights of the newly elected metropolitan see of Tyana were defined, both Basilius the Great, of Cesarea, and Anthimus, of Tyana, claiming metropolitical jurisdiction over the sees of Cappadocia Secunda. The synod endeavoured to settle the dispute by erecting the new see of Sasima, which, however, Anthimus afterwards, by some means, got under his own jurisdiction.

CAPPADOCIA (376). Held in 376, in which the book of St Basil on the Holy Spirit was approved.

CAPUA (389). [*Concilium Capuanum.*] Held about the year 389,[1] for the purpose of putting an end to the schism which divided the Church at Antioch. The Emperor Theodosius granted it at the instant prayer of the Western Christians. The circumstances of the case were as follow :— After the death of Paulinus, Flavianus remained the sole bishop of Antioch, but Paulinus, before his death, had nominated Evagrius to succeed him, who was recognised by the party of Paulinus as bishop. None of the acts of the

[1] According to Ughellus in 392 (but wrongly?) 391. Newman's. Fleury, index. See also Can. 38, CARTHAGE, 397, in the *Spanish Collec.*, col. 133.

council have come down to us; but St Ambrose, who was present, speaks of it as having been numerously attended by bishops; he also says that the absence of Flavianus was the reason why the affair could not be finally decided in this council. However, in order to preserve the peace of the Church, they granted communion to all the Eastern bishops who professed the Catholic faith, and entrusted to Theophilus of Alexandria and the other Egyptian bishops the decision of the differences between Flavianus and Evagrius, because they were biassed by no prejudices, and had not joined the communion of either party. *See* the Councils of Antioch, Constantinople, Alexandria (362), &c., on this subject.

Several regulations were also made, one of which, given in III. con., Carthage, forbids to re-baptise or re-ordain any person; another forbids the translation of bishops.

Moreover, in the council, Bonosus, Bishop of Macedonium in Macedonia, was condemned, who said that the blessed Virgin ceased to be a Virgin after parturition, and also, Helvidius, the founder of the Antidico-marianites, who asserted that the Virgin had other children after the Lord's birth.—Tom. ii. Conc. p. 1039. *Ital. Sacr.*, vol. vi. p. 301. St Ambrose.

CARIA (**368**). Held in the end of 367 or early in 368, by the semi-Arians of Asia, of whom thirty-four were present, in which they refused to admit the word "Homo-ousion," and adhere to the creed of Antioch and Seleucia. In consequence of this council, that which was called to meet at Tarsus in the spring of 368 for the furtherance of orthodox faith in the East, was forbidden.

CARLISLE (**1138**). By the Legate Albericus, Bishop of Ostia. The king, David, held his court here, at the time; nothing is known of what passed.—Skinner, 249.

CARPENTRAS (**527**). [*Concilium Carpentoractense.*] Held in 527. Cæsarius of Arles presiding at the head of sixteen bishops. They published but one canon, which forbids the bishop to take any thing from the parishes within his diocese, provided he has a sufficient revenue for his maintenance. In this council also, Agrecius, Bishop of Antibes, was suspended during a year for conferring orders contrary to the canons.—Tom. iv. Conc. p. 1663.

CARRION (1130). St Zoil de Carrion in Spain, where Cardinal Humbert presided, February 4, 1130, when the bishops of Oviedo, Leon, and Salamanca were deposed. *See* those bishops in *Esp. Sagrada*, t. 19, p. 307, t. 20, p. 497, t. 18, p. 122, and t. 16, p. 200.

CARTHAGE (or AFRICA) (253). [*Concilium Carthaginiense.*] Held by St Cyprian, at the head of sixty-six bishops, about 253 (?). Here a letter was read from Fidus, who informed them that another bishop named Therapis, had granted reconciliation to Victor, who had been ordained priest a long time before, without his having undergone a full and entire course of penance, and that, too, when the people had not required it, nor even known any thing about it; and there was no plea of necessity, such as illness, to constrain him. The council expressed great indignation at the act, and administered a strong rebuke to Therapis; nevertheless, they would not deprive of communion Victor, who had been admitted to it by his own bishop.

This same Fidus also started the opinion, that holy baptism should not be administered to infants until the eighth day, that being the divine law in regard to circumcision; but no bishop present supported him. On the contrary, they decided, unanimously, that God hath no respect either to persons or ages; that circumcision was but the figure of the mystery of Jesus Christ, and that no one may be shut out from the grace of God. St Cyprian, who wrote this decision to Fidus in his own name and in that of his colleagues, gives the reason for it in these words: "If the greatest sinners coming to the faith receive remission of sin and baptism, how much less can we reject a little infant just born into the world, free from actual sin, and only so far a sinner as being born of Adam after the flesh, and by its first birth having contracted the pollution of the former death; it ought to have so much the easier access to the remission of sins, inasmuch, as not its own sins, but those of others are remitted."

These words are quoted by St Jerome in his three dialogues against the Pelagians; and by St Augustine in his 294th sermon, in order to prove that belief in original sin has always been the faith of the Church.—Cyprian, *Epist.* 55. Tom. i. Conc. p. 741.

CARTHAGE (254). Held in 254, by St Cyprian, at

the head of thirty-six bishops. It was decided that Basilides, Bishop of Leon, and Martial, Bishop of Astorga, could not be any longer recognised as bishops, being both of them amongst the "Libellatici," and also guilty of various crimes. —*Fleury.* Tom. i. Conc. p. 746.

CARTHAGE (255). Held in 255. Eighteen bishops of Numidia having applied to St Cyprian for advice upon the subject of baptism, those who, having received the form out of the Church, were anxious to be received into her; he, with the assent of the council, replied that they ought, by all means, to follow the ancient practice, which was to baptise everyone received into the Church, who had previously been baptised only by heretics or schismatics.—Cyp., *Ep.*, 79. Tom i. Conc. p. 761.

CARTHAGE (255). About this time several councils were held at Carthage upon the same subject. In this council seventy-one bishops were present from the provinces of Africa and Numidia, St Cyprian presiding. They decided that there can be no valid baptism out of the Catholic Church, and addressed a synodical letter to Stephen upon the subject, informing him of their decision upon this and other matters. With regard to external baptism they speak thus :—"Eos qui sint foris extra ecclesiam tincti, et apud hæreticos et schismaticos profanæ aquæ labe maculati, quando ad nos atque ad ecclesiam, quæ una est, venerint, baptizari oportere; eo quod parum sit eis manum imponere ad accipiendum Spiritum S. nisi accipiant et ecclesiæ baptismum."—St Cyp., *Ep.*, 72.

Nothing is more clear than that the whole of Africa followed this custom from ancient times, as well as Cappadocia, Galatia, Cilicia, and several other Asiatic provinces.

This matter was the cause of a dispute between St Cyprian and Stephen of Rome; which last had no sooner received the synodical letter above-mentioned, than he refused to confirm the decision of the council, and instantly separated himself from the communion of Cyprian and the other bishops composing the council.—Tom. i. Conc. p. 763.

CARTHAGE (255). Another council was held in September in the same year, attended by eighty-seven bishops from the provinces of Africa, Numidia, and Mauritania. The letter of Jubayen was read, who had

written to consult St Cyprian upon the subject of baptism, and likewise the answer of Cyprian. Also the letter of Cyprian and the former council to Stephen was read, and the answer of the latter. It does not appear that this answer, although accompanied by threats of excommunication, had the effect of shaking the opinion of St Cyprian.

After these papers had been read, St Cyprian delivered a discourse, in which forcibly, yet mildly, testifying his disapproval of the conduct of those who would, as it were, make themselves bishops over other bishops,[1] in wishing to compel them, by a tyrannical fear, to submit absolutely to their opinion; he again protested that he left to each full liberty in his faith as to the subject before them, without judging or desiring to separate them from communion with himself on that account. The other bishops present then delivered their opinion, afterwards St Cyprian himself declared his own, and all agreed unanimously.

Nevertheless, Pope Stephen, filled with anger, refused even to grant an audience to the deputies of the council, and St Cyprian wrote upon the subject to Firmilian, Bishop of Cesarea in Cappadocia. The latter in his answer declares twice, that in his opinion the pope had entirely broken peace with Africa; and that he did not fear to assert that Stephen, by the very act of separating all others from his communion, had, in fact, separated himself from all the other faithful, and therefore from the Communion of the Catholic Church; and, by so doing, had really become *himself* schismatical. This contest lasted until the pontificate of Sixtus, who succeeded Stephen, and it seems the bishops of Africa, little by little, yielded their opinion. St Jerome says, that many of the same bishops who had declared in council the invalidity of heretical baptism, afterwards concurred in a contrary decree.

As for St Cyprian himself, the Church of Rome has always expressed veneration for him, and has admitted his name into the sacred canon of the mass, and probably he died in communion with her; his martyrdom took place in

[1] "Superest ut de hac ipsa re singuli, quid sentiamus, proferamus, neminem judicantes, aut a jure communionis aliquem si diversum senserit amoventes. Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore ad observandi necessitatem collegas suos adigit."

258, under Valerian, and after the death of Stephen, which happened in 257.

"This holy bishop," writes St Augustine, "presiding though he did over so magnificent a church, and being himself so distinguished for understanding and eloquence, and for virtue, nevertheless, permitted others to combat his opinion without desiring to separate himself from their communion; and when we consider what multitudes would have followed him had he separated, we cannot but admire the spirit of real charity which distinguished him throughout this celebrated dispute."—Tom. i. Conc. p. 786. Pagi.

CARTHAGE (311). Held in 311, by seventy bishops of Numidia, under Secundus, Bishop of Tigisis, and primate of Africa, at the instigation of the notorious Donatus, Bishop of Casa Nigra, who, vexed at not having been called upon to consecrate Cecilianus, condemned him in his absence, for the offence of which he had himself been guilty (*see* C. CIRTA), and consecrated Majorinus in his place; many of the bishops present were also those which had been condemned at Cirta. They annulled the election of Cecilianus to the see of Carthage on the plea that Felix of Apthonga, who had consecrated him, was a *Traditor*,[1] and elected Majorinus in his stead. (*See* C. ROME, 313. C. CIRTA, 305.)

CARTHAGE (348). Held in 348 or 349, after a great number of the Donatists had united themselves to the Church, under Gratus, Bishop of Carthage. Bishops from all the provinces of Africa attended it, but neither their number nor the names of the greatest part of them are come down to us.

Gratus having returned thanks to Almighty God for the termination of the schism which had for so many years rent the African Church, they proceeded to publish fourteen canons. The first forbids to re-baptise those who have been baptised in the name of the Sacred Trinity; the second forbids to honour those as martyrs, who, by their indiscretion, have been instrumental in bringing about their own death, and treats generally of the honour due to the martyrs; the third and fourth forbid the clergy to dwell with women; it was also ruled, that three bishops are

[1] "*Traditores*," persons who, in the time of persecution, had delivered up the sacred books to the inquisitors.

necessary in order to judge a deacon, six for the trial of a priest, and twelve for that of a bishop.—Tom. ii. Conc. p. 713.

CARTHAGE (390). Held in 390, by Genethlius, Bishop of Carthage. The number of the bishops present is unknown. They first drew up a profession of the Catholic faith, and then proceeded to publish thirteen canons.

The first enjoins belief in the Holy Trinity.

The second enjoins continence upon all the clergy

The third forbids the consecration of the chrism by priests, as also the consecration of virgins, and the reconciliation of penitents at public mass, by them.

The fourth allows a priest to re-admit to communion a penitent, being thereto authorised by his bishop.

The seventh orders, that those of the clergy receiving excommunicated persons shall be also excommunicated.

The twelfth forbids the consecration of a bishop without the consent of the metropolitan.

From the canons of this council it appears plainly, that the *bishop* was the *ordinary* minister in cases of penance, and the priest only in his absence, or in cases of necessity. —Tom. ii. Conc. p. 1158.

CARTHAGE (397). Held on August 28, 397, under Aurelius, the bishop, at the head of forty-four or forty-eight bishops, amongst whom was St Augustine. They published fifty canons. The first orders every bishop to ascertain from the primate, yearly, the day upon which the festival of Easter should be celebrated. The second enjoins that a council be held annually. The third directs that all the bishops and clergy shall acquire a knowledge of the canons of the Church before their consecration. The fourth forbids the ordination of deacons or the veiling of the consecrated virgins before their twenty-fifth year. The sixth forbids the administration of baptism or the eucharist to the dead. The twenty-first forbids any bishop to ordain the clergy of another diocese. The twenty-fourth forbids to offer anything at the altar but that which the Lord Himself commanded, *i.e.*, Bread and *wine mixed with water*. The twenty-ninth orders that mass be said fasting except on Holy Thursday. The thirty-fourth allows the baptism of sick persons unable to speak, if their desire of this be guaranteed by their friends. The thirty-ninth forbids the consecration of a

bishop by less than three bishops. The forty-sixth forbids the translation of bishops. The forty-seventh canon forbids the reading of any thing in the Church under the name of sacred Scripture, except the canonical writings, among which are included the apocryphal books of Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and the two books of Maccabees.—Tom. ii. Conc. p. 1165.

CARTHAGE (398). Held November 8th, 398, under Aurelius of Carthage, at the head of two hundred and fourteen or two hundred and fifteen bishops, including St Augustine. One hundred and four canons were published, chiefly relating to the life and conduct of the clergy.[1]

1. Enjoins that no one be elevated to the episcopate without accurate inquiry first made as to his faith and moral character, in order to ascertain whether he hold the catholic faith, and have all the virtues necessary for the office; whether he be prudent, docile, moderate, chaste, sober, charitable, humble, well instructed in the word of God, &c.

The eight canons following are upon the ordination of bishops, priests, deacons, and sub-deacons, acolytes, exorcists, &c.

The 15th directs that bishops shall have nothing but what is plain and simple, either at table or in their furniture, and recommends that they should distinguish themselves only by the lustre of their faith and virtue.

The 16th prohibits bishops from reading the works of heathens, but allows those of heretics to be read in case of necessity.

[1] Hardouin says of this Synod — Silent de hoc concilio Ferrandus diaconus, Dionysius Exiguus, Codex Can. Eccl. Afric. omnesque Canonum collectores tum Orœci tum Latini (Conc. ii. 975). The authenticity and genuineness of these canons are, however, maintained by Baronius and Tillemont. Schelstrate also sufficiently establishes their authority (*Eccles. Afric. Dissert.*, 3 Conc. viii. p. 210). They are given, together with the notes of Binius and others, by Labbe, ii. p. 1196, and Baluzi in his *Nov. Collect.*, col. 99, gives another canon, the 105th, which he found in an ancient MS. at Urgel, containing the acts of this Synod. Their authenticity is now generally acknowledged by Canonists.

It seems a mistake which some have fallen into to suppose that these canons were confirmed at Chalcedon. They, however, certainly were at the Council in Trullo.

The 22nd forbids that a bishop should ordain any one without the consent of his clergy, and the testimony of the laity.

The 24th orders that all persons leaving the church during the time of sermon be excommunicated.

The 34th forbids a bishop, whilst seated, to keep a priest standing.

The 36th speaks of priests as already fixed in parishes.

The 38th permits a deacon, in cases of great necessity, to administer the eucharist in the presence of a priest.

The 44th forbids clerks to let their hair grow long or to shave the beard.[1]

The 51st and two following canons order the clergy to get their living by some honest trade.[2]

The 61st orders that a clergyman swearing by any creature be severely rebuked, and if he continues in fault he is to be excommunicated.

The 64th declares those persons not to be catholics who fast upon Sunday.

The 66th enjoins that the clergy who consider themselves harshly treated by their bishop, may appeal to a synod.

The 70th forbids all the clergy to keep company with heretics and schismatics.

The 83rd directs that greater respect be paid to old people, and to the poor, than to others.

The 84th allows every person whatever, whether heretic, Jew, or pagan, to remain in church until the mass of the catechumens.

The 85th excommunicates those who on the Festival Day of the Church absent the services and go to spectacles.

The 90th directs that the exorcists shall lay their hands on energumens [3] daily.

The 92nd directs the exorcists to carry to the energumens, which sat in the church, their daily bread.

The 93rd and 94th order that the offerings of those who are at variance, or those who oppress the poor, be rejected.

[1] *See* BARCELONA, Conc. 540. § 3.

[2] These canons were directed against the Massaliani, who denied that it was lawful for the religious to labour for their bread. *See* Epiphanius, Hæres. 8vo.

[3] *i.e.*, those possessed of the devil.

The 99th forbids a woman, however well instructed and holy, to presume to teach in an assembly of men.—Tom. ii. Conc. p. 1196.

CARTHAGE (or AFRICA) (401). Held about the year 401, in June, by Aurelius, at the head of sixty-two bishops. It was agreed that deputies should be sent to Rome and to Milan, to submit for approval a scheme for putting into the order of clergy the children of Donatists who had been converted. The great scarcity of clergy in Africa arose chiefly from the oppression of the Donatists, and the extreme caution of the bishops in making choice of fit persons. Fifteen canons[1] were drawn up, one of which directs that the bishop shall live at his cathedral church. The decree concerning the continence of the clergy was confirmed.—Tom. ii. Conc. p. 1241.

CARTHAGE (411). Held on the 1st of June 411, with a view of uniting the Donatists to the Church, and convincing them of the necessity of seeking for salvation in the Catholic Church.

These heretics appear to have increased to that degree in Africa, that they were in a fair way to overwhelm the catholics altogether, and from the time of their obtaining full liberty they were guilty of acts of violence equal to those of the greatest persecutors.

The catholic bishops having at last persuaded the Emperor Honorius to allow a public conference with the Donatists, Marcellinus was sent over to Africa by order of that prince, who appointed the first of June for the day of meeting. He also ordered that seven bishops only on each side should take part in the conference, to be chosen by the whole number, but that each party might have seven other bishops, with whom the disputants might take counsel, if they needed it; that no other bishop should be permitted to take part in the conference than the fourteen disputants; and lastly, that each party should bind itself to stand by the acts of those whom they had named to repre-

[1] It is doubtful whether these canons were published in this or in a preceding council held in the same year. C. AFRICA, A.D. 401. The note of Binius on this subject is as follows: "Triginta Duo canones de ecclesiasticâ disciplinâ, hoc aliisque præcedentibus conciliis Africanis constituti, in hac synodo confirmati, vel saltem iterum promulgati fuerint."—Tom. ii. Conc. p. 1241, *note.*

sent them, and that notes of what passed should be taken by public notaries.

The Donatists, however, refused these terms, and desired that all their bishops should be present. The catholics, on their part, wrote to Marcellinus, accepting his offers. In this letter they declare their object to be to show that the holy Church throughout all the world cannot perish, however great may be the sins of those who are members of it; and further they declare their willingness, if the Donatists can show that the Catholic Church is reduced to their communion, to submit themselves entirely to them, to vacate their sees and all their rights; but if the Catholics, on the other hand, can show that the only true Church is in their communion, and that the Donatists are in error, that they will, nevertheless, preserve to them the episcopal honour; that in cities where there are both a Catholic and a Donatist bishop, both shall sit alternately in the episcopal chair, and that when one of the two shall die, the survivor shall remain sole bishop.

Then they named, as their representative bishops in the conference, Aurelius of Carthage, Alipius of Tagaste, St Augustine, Vincentius of Capua, Fortunatus of Cirtha, Fortunatianus of Sicca, and Possidius of Calama. Seven others were also named for consultation, and four more as sureties that the result of the conference should be observed faithfully. The Donatists also (being compelled) named their representatives in the same order.

In the second sitting, after a long discussion, a delay was granted to the Donatists.

In the third sitting the Donatists did every thing in their power to prevent the question of the origin of the schism being inquired into; but Marcellinus caused the statement of Anulinus the Proconsul to be read, in which he set forth the complaints of the Donatists against Cecilianus. The Donatists, being thus hard pushed, presented a memorial, in which they endeavoured to show, from Holy Scripture, that bad pastors are spots and defilements in the Church, and that she cannot have amongst her children any that are openly wicked. After this document had been read, the Catholics answered it through St Augustine. He strongly established this verity, that the Church in this world must endure evil members, both open and concealed, and that

the good, although they are mingled with the evil, do not participate in their sin. From St Cyprian he showed that it was in the Church that the devil sowed the tares (which was contested by the Donatists), the object of the Catholics being to prove that neither the faults of Cecilianus nor of any one else could in any way affect their communion. Augustine then proceeded to say that Holy Scripture may not be so interpreted as to contradict itself, and that those passages which each party brought forward in support of their own views must in some way be reconciled. He showed that the Church is to be regarded in two lights, first, as she is, militant in this world, having within her both good and bad men; and secondly, as she will be, triumphant in Heaven, when all evil shall be purged out of her; he also explained how the faithful are bound in this life to separate from the evil, viz., by withdrawing from all participation in their evil deeds, not by separating from them outwardly.

When the Donatists found themselves too closely pressed by the reasoning of Augustine, they declared plainly that they did not conceive themselves to be permitted to join in any act of devotion with those who were not perfectly just, and true saints, for which reason they regarded the holy sacraments as utterly null and void, except they were administered by persons whom they conceived to be of irreproachable life, and for the same cause they insisted upon rebaptising Catholics. St Augustine, in reply, showed plainly that such a notion went at once to overthrow all external religion whatever, since difficulties without end must arise upon the question of the personal holiness of ministers.

They now proceeded to inquire into the original cause of the rupture between the Donatists and Catholics. The former maintained that they were justified in separating from Cecilianus, who had been consecrated by men who were themselves "*Traditores*."[1] However, the proofs which they alleged were without weight, and Augustine, in few words, again refuted their error, and further unravelled all their tricks and shifts. He bade them bear in mind, that Mensurius, the predecessor of Cecilianus, although charged with the same crime of having given up the sacred volumes,

[1] "*Traditores*." See note, page 120.

was yet never publicly condemned; that the Council of Carthage against Cecilianus condemned him in his absence, and that this was done by bishops who in the Council of Cirtha had been pardoned for the very same crime, in proof of which he caused the acts of the Council of Cirta, A.D. 305, to be read.

After various shifts on the part of the Donatists in the matter of this last-mentioned council, the acts of the Council of Rome, in 313, absolving Cecilianus, were read, and also the letter of Constantine to Eumalus, upon the subject of the contradictory judgment which that prince had given in the matter of Cecilianus. It seemed, indeed, as M. Tillemont observes, as if the Almighty constrained the Donatists to speak in spite of themselves, since the very document which they produced served only to bring out more clearly the innocence of Cecilianus, for, first, wishing to show that Constantine, after having absolved Cecilianus, had condemned him again by a later judgment, they were blind enough to produce a petition which they had formerly addressed to the prince, in which it appeared that he had himself condemned them, and maintained the innocence of Cecilianus; secondly, they produced a letter of Constantine, in which he acknowledges that the cause of Felix of Aptonga had not been examined and judged impartially, and in which he ordered that Inquitius should be sent to him, who allowed that he had told a lie, in order to bring about the condemnation of Felix.

Now, nothing could better serve the cause of the Catholics and more confound the Donatists, than to show that this very Felix was in truth *innocent* of the charge upon which he had been condemned; for properly speaking, their charge against Cecilianus was, that he had been consecrated by a man who had delivered up the Holy Scriptures. But to complete the proof of the innocence of Felix, the Catholics produced the statement of the proconsul Œlianus, who had acted as judge in the affair, and the very acts of the judgment, to none of which had the Donatists any thing to object; and finally, the Catholics having entirely established every thing that they had asserted, Marcellinus gave sentence, two hundred and eighty-one articles of which still remain to us; it was to the effect that the Donatists had been entirely refuted by the

Catholics; that Cecilianus had been justified, and that even had the crimes with which he had been accused been proved against him, it would in no way have affected the Catholic Church, and that, accordingly, those of the Donatists who should refuse to unite themselves to the Church, should be punished as the laws directed.

From this sentence the Donatists appealed to the Emperor, but in vain. Honorius confirmed the acts of the conference of Carthage by a law, bearing date the 30th of August 414.

This conference may be said to have given the death-blow to Donatism. From this time the sectarians came in crowds to unite themselves to the true Church, and the heresy declined.—Tom. ii. Conc. p. 1335.

CARTHAGE (416). Held in 416, against Pelagius and Celestius. It was composed of sixty-seven bishops, whose names are preserved; Aurelius of Carthage presiding. The letters of Heros and Lazarus were read, in which they accused Pelagius and Celestius of errors worthy to be visited with the censures of the Church. Then the acts of the council of 412, against Celestius, were read. It was finally resolved that both he and Pelagius should be anathematised, unless they would unequivocally abjure their wicked doctrine. A synodical letter was also addressed to Pope Innocent, to inform him of the affair, in order that he might add the weight of his authority to their decree. In this letter the principal errors of Pelagius are specified and refuted summarily from Holy Scripture; to it were added the letter of Heros and Lazarus, and the acts of the council of 412, in which Celestius was condemned.—Tom. ii. Conc. p. 1533.

CARTHAGE (417). Held about November 417, by Aurelius, at the head of two hundred and fourteen bishops. St Augustine, in several places, calls it a council of Africa. In it, certain decrees concerning the faith were made against the Pelagians, which were subsequently approved by the whole Church. Prosper has preserved one of these decrees, in which the fathers in council declare that the grace of God given to us through Jesus Christ, not only assists us to know what is right, but also to practice it in each particular action; so that without it we can neither have, nor think, nor say, nor do any thing which appertains to holiness and true piety.

At the head of these decrees, the two hundred and four-

teen bishops wrote to Zosimus, the pope, declaring that they were resolved that the sentence passed by his predecessor Innocent, against Pelagius and Celestius, should remain in force against them, until both of them should clearly recognise the necessity of divine grace, agreeably to the decrees of the council; and that so they need never hope to return into the bosom of the Church without abjuring their errors. They also reminded the pope of the mean opinion which Innocent had of the Council of Diospolis, and represented to him that he ought not to have given ear so readily to the representations of a heretic. Lastly, they laid before him all that had passed in Africa upon the subject. This letter was carried to Rome by Marcellinus, Subdeacon of Carthage.[1]—*Bar.* 416. xxv. Tom. ii. Conc. p. 1576.

CASHEL (1171). [*Concilium Cassiliense.*] Held in 1171, by Radulphus, Archdeacon of Llandaff, by order of Henry, King of England; Christian, Bishop of Lismore, presided. All the archbishops, bishops, and abbots of Ireland were present, who swore fidelity to Henry. Eight canons were published, intended to remedy the disorders which prevailed. By the first canon, we learn that polygamy was, at this time, common amongst the Irish, and it directs that no marriages shall be celebrated other than the law permits. The third orders the payment of the tithe of cattle, fruit, and all other produce, to the parish church; for many did not even know that it was due, and had never paid it. The seventh orders that the Irish Church shall thenceforth follow the customs of the Church of England. —Wilkins' *Conc.*, vol. i. p. 472.

CATALONIA (1246). [*Concilium Catalauniense.*] Held in May 1246, by the Archbishop of Tarragona, and six other bishops. Amongst other things, they ordered that Saracenic slaves, who demanded to be baptised, should remain some days with the rector of the parish, in order to give proof of their conversion.—*See* TARRAGONA, 1329, Can. 24, p. 20 at end.

CEALCHYTHE (785). [*Concilium Celchytum.*] Held

[1] Pagi proves that two councils where held in this year upon this subject. The first, which St Augustine calls an "African" council, was ended about the middle of February; the second was held in May. *See* C. AFRICA, A.D. 418.

in 785 or 787, by Gregory, Bishop of Ostia (the legate of Pope Adrian), who, in his letter to the pope, declares that Alfwald, the King, and Eanbald, the Archbishop of York, with all the bishops and abbots of the country were present, besides the senators, dukes, and people of the land. Twenty canons were published, which appear to have been previously drawn up by the legates and approved in council.

1. Insists upon the Nicene definition of faith being held by all clerks: orders the annual examination (in the faith) of all priests, by the bishops, in their synods; receives the first six œcumenical councils.

2. Orders the administration of holy baptism at the canonical times only, except in cases of necessity; and defines the duties of sponsors.[1]

3. Orders that two councils be held annually; that every bishop visit his "parish" every year, orders them to preach to and confirm their flocks, and to separate incestuous; exhorts to the due fulfilment of all pastoral duties, and quotes Holy Scripture most appositely to that effect.

4. Directs bishops to take care that canons live canonically, and that monks and nuns behave themselves regularly, both as to diet and apparel, avoiding "the dyed colours of India and precious garments."

5. Relates to the election of abbots and abbesses.

6. Relates to the ordination of priests and deacons.

7. Directs that at all public churches the canonical hours be said with reverence.

8. Confirms ancient privileges conferred by the see of Rome on any churches; cancels all uncanonical privileges.

9. Forbids ecclesiastics to eat in private (unless on account of great infirmity[2]).

10. Forbids ministers to celebrate mass with naked legs; orders that a loaf be offered by the faithful, and not crumbs of bread only (*crustula*); forbids chalices made of horn; also forbids bishops to judge secular matters, quoting 2 Tim. ii. 4; and entreats that prayer be made assiduously for the Church.

[1] The Creed and the Lord's Prayer are, in this canon, mentioned as necessary to be known by all.

[2] This canon appears only to have been meant to prevent ecclesiastics from merely "appearing unto men to fast."

11. Relates to right government by kings; orders princes to obey their bishops, because to them is committed the power of binding and loosing; exhorts all persons to honour the Church.

12. Relates to the election of kings; orders that it shall be made by the priests and elders of the people; orders all men to honour the king, and directs that, if a bishop or priest shall conspire against him, he shall, like Judas, be thrust out from the apostolical degree.

13. Exhorts the great and rich to judge righteously, and without regard to persons or bribes.

14. Forbids to impose unjust tributes upon the Church; exhorts to concord amongst all Christian people.

15. Forbids incestuous marriages.

16. Declares the sons of whores and nuns and those born in adultery, to be deprived of lawful inheritance; declares a virgin devoted to God to be the spouse of Christ; declares that the council presumes not to add to nor take from what has been prescribed in the canon, and in the Gospel, and in the decrees of the apostles, concerning lawful marriage and its use.

17. Declares that many refusing to pay tithe are often reduced themselves to a tenth, and orders the payment of tithe, and that men should live upon and give alms from the remaining nine parts; also forbids usury and unjust weights and measures.

18. Exhorts to the faithful discharge of vows made in prosperity or adversity.

19. Forbids all Pagan rites, &c.; forbids the wearing of Gentile garments, the maiming of horses, the use of sorcery, and the eating of horse-flesh, which last practice is mentioned as not uncommon.

20. Exhorts all to prepare for death, by confessing, receiving the holy eucharist, and repenting; forbids prayer to be made for such as die without confession and repentance.

After the signatures appended to these canons, the legate proceeds, in his letter to the pope, to say, "When this was finished, and we had given our blessing, we departed, taking with us the legate of the king, and the archbishop, &c., who carried the decree with them to the Council of the Mercians, where the glorious king, Offa,

with the counsellors of the land, together with Janbyrht,[1] the Archbishop of the holy church of Canterbury, and the rest of the bishops of the country, were assembled." It then appears that the canons were again approved, and signed by Offa and his lords, by the archbishop and twelve bishops, and by four abbots, in this Mercian council.

There were two councils held in the same year, in which these canons, called "the canons of Cealchythe," were read and approved: the first in Northumberland, and the second in Mercia; in which of these two kingdoms the place called Cealchythe was situated is unknown. Bishop Gibson suggests that it was probably the same with Kelcheth, in Lancashire, on the borders of Cheshire. Litchfield was erected into an Archiepiscopal see at about this time.

The date of this council, according to Sir H. Spelman, is 797.—Johnson's *Ecc. Canon.* Tom. vi. Conc. p. 1861. Wilkins' *Conc.*, vol. ii. p. 145.

CEALCHYTHE (816). Held July 26, 816, Wulfred, Archbishop of Canterbury, presiding. Besides Kenulf, King of the Mercians, and his lords, there were present twelve bishops, amongst whom were those of Rochester, Selsea, Hereford, Lindisfarn, and London. Many abbots, priests, and deacons also attended Eleven canons were published.

1. Relates to the faith and canonical precepts of the fathers.

2. Orders that churches newly built be consecrated by the bishop of the diocese, and that certain relics, or at least the eucharist, be there deposited; that it be written up to what saints the churches are dedicated.

3. Exhorts to unity, and mutual prayer one for another.

4. Gives to every bishop the power of electing the abbots and abbesses of his diocese, with the consent and advice of the family; orders due enquiry to be made respecting the fitness of those to be elected.

5. Forbids any one of Scottish extraction to usurp to himself the sacred ministry in any one's diocese, and to attend the priest when he celebrates mass.[2]

[1] Jambert, or Lambert, according to Wilkins.

[2] "Nullus permittatur de genere Scotorum in alicujus diœcesi sacrum sibi ministerium usurpare, neque ei consentire liceat ex sacro ordine aliquod attingere, vel ab eis accipere in baptismo, aut in celebratione

6. Forbids the judgments of former bishops, confirmed by a synodical decree, to be infringed; directs that, in all cases, whatever has been corroborated with the sign of the cross shall remain in full force.

7. Forbids bishops, abbots, and abbesses to diminish the estates of their churches, or to grant away the inheritance of them for any longer time than for one man's life (and this with the consent of the fraternity); enumerates a few cases in which such alienation is allowable.

8. Directs that houses once erected into monasteries, with the advice of the bishop, shall remain so for ever; any priest, deacon, clerk, or nun offending against this canon to be deposed, anathematised, and excommunicated.

9. Relates to synodical judgments.

10. Orders that upon the death of a bishop, one-tenth of his substance be given, for his soul's sake, to the poor, that all his English slaves be set free, that at the sound of the bell throughout the parishes every congregation should meet in the basilicon, and there sing thirty Psalms together for the soul of the deceased, that afterwards, every prelate and abbot should sing six hundred Psalms, cause one hundred and twenty masses to be celebrated, and set free three slaves, giving them three shillings each; it further orders that for thirty days, when the canonical hours were finished, seven belts[1] of pater nosters should be said for the departed soul, and that his obiit be renewed on the thirtieth day.

11. Orders that bishops be content with their own dioceses, and abstain from interfering in those of others; charges all priests not to refuse baptism, directs them not to pour water on the child's head, but to immerse it in the font, and that thrice.—Johnson's *Ecc. Canon.* Tom. vii. Conc. p. 1484. Wilkins' *Conc.*, vol. i. p. 169.

CESAREA in PALESTINE (197). Held in 197. The causes which led to the assembling of this council were as follows. The Asiatic churches wished that Easter should be

missarum, vel etiam eucharistiam populo præbere, *quia incertum est nobis, unde et an ab aliquo ordinentur.* . . . respuendum est ab alienis nationibus sacra ministeria percipere, cum quibus nullus ordo metropolitanis, nec honor aliquis habeatur."

1 "*VII. beltidum Pater noster.*" "This seems to imply that they had in this age belts with studs fastened on to them (like the beads now in use with Romanists), for the numbering of their prayers."—Johnson.

celebrated on the same day on which the Jews were directed to kill the Paschal Lamb, *i.e.*, on the fourteenth day of the moon, on whatever day of the week it might happen to fall, and in after times they who supported this opinion were called quarto-decimani. Other churches preserved the custom which they had received by apostolical tradition, of ending the fast and celebrating Easter on that day of the week on which our Lord rose. Theophilus, Bishop of Cesarea, and Narcissus of Jerusalem presided. Cassius of Tyre and Clarius of Ptolemais were present, with many other bishops. They decided that Easter-day should be celebrated on the Sunday, and wrote a synodal letter to that effect.—Tom. i. Conc. p. 596.

CESAREA (334). Pseudo-council.

CHALCEDON (451). [*Concilium Chalcedonense.*] The fourth œcumenical council was held at Chalcedon in 451, against the Eutychian and Nestorian heresies.

The heresy of Eutyches consisted in his acknowledging only one nature in our Lord Jesus Christ: he was a priest, and abbot of a monastery near Constantinople; and Eusebius, Bishop of Dorylæum,[1] having cited him to give an account of his faith before a council consisting of thirty-three bishops and twenty-three abbots, Eutyches there refused to retract, and was condemned, and separated from the communion of the faithful. He then took upon him to write to St Leo, the pope, imploring his protection, and sent to him a pretended profession of faith. Leo, deceived by these pretences, wrote to Flavianus of Constantinople, expressing his surprise at the sentence passed upon Eutyches. Flavianus, however, wrote back to him a true account of the matter, declaring that Eutyches maintained, that before His Incarnation our Blessed Lord had Two Natures, the Divine and Human, but that after His Incarnation He had but One; and he further entreated the pope to add his own testimony to the condemnation of Eutyches. By these statements Leo was convinced of the justice of the sentence, and, moreover, perceived the bad results which must follow from the patronage which the Emperor Theodosius extended to Eutyches, especially in convoking a council at Ephesus to reconsider the

[1] Or rather, Flavianus, Bishop of Constantinople. *See* C. CONSTANTINOPLE, 448.

sentence of excommunication which had been passed upon him.

This pseudo-council assembled at Ephesus in 449, consisting of one hundred and thirty bishops, with Dioscorus of Alexandria, the great friend of Eutyches, as president; the censure before passed upon the latter was annulled, and Flavianus, who had condemned him, was with the utmost violence deposed. This pseudo-council, from the extreme irregularity and violence which accompanied all its acts, has been always known by the name of the "Latrocinium." Leo, distressed at these proceedings, wrote to the emperor a letter worthy of a Christian bishop, setting clearly before him what impious and sacrilegious acts had been done in that council, in open violation of the Catholic faith and of the canons of the Church; and he implored him in the name of all the churches of the West to convoke an œcumenical council in Italy. At the same time, he wrote to Pulcheria to entreat her to use all her influence to hinder this attack upon the Catholic faith from having more fatal results. He, lastly, addressed the clergy and people of Constantinople, and exhorted them to persevere in the true faith.

Dioscorus, irritated by the opposition which his designs met with, and especially by that of St Leo, separated himself from his communion, and by threats or otherwise, induced ten other bishops to concur in this schismatical act. This only caused Leo to redouble his efforts, and availing himself of the opportunity of a voyage which the emperor, Valentinian III., made to Rome at the time, he forcibly set before him the danger with which the true faith was threatened, and conjured him to induce Theodosius to repair by his authority the evil that had been committed at Ephesus, and to annul all that they had decreed there in an œcumenical assembly. But although Valentinian wrote upon the subject to Theodosius, he refused to permit the question to be re-agitated, and endeavoured to justify the act of the pseudo-council of Ephesus.

However, Theodosius dying in that very year in consequence of injuries received by a fall from his horse, Marcian, by his marriage with Pulcheria, became emperor, and all obstacles to the holding of the council were removed. His

chief desire was to see all his subjects united in one faith; and the empress herself wrote to St Leo, to assure him of her anxiety to see peace restored to the Church, and to banish all error and heresy, and for that end to cause the council to be assembled. An account of the events which occurred up to the time of the assembling of the Council of Chalcedon, will be found under the head of the Council of Constantinople, 448.

Marcian, at the petition of the bishops, consented to convoke an œcumenical council, as the only true remedy for the evils under which the Church laboured; and first he appointed Nicea as the place for holding it, by a letter addressed to Anatolus of Constantinople, and to all metropolitans, ordering them to attend there with the bishops of their respective provinces, and the most learned and talented of their clergy, declaring that all factions and cabal should be prevented, and that he would himself attend in person.

As custom and the state of things in the empire hindered St Leo from appearing at the council, he sent Paschasinus, Bishop of Lilybæum (Marsala, in Sicily), and Bonifacius, to assist Lucentius and Basil (whom he had already sent into the East to investigate the case of the bishops who condemned Flavianus in the "Latrocinium"), as his legates; and these four, by the emperor's desire, were appointed to act as presidents in the approaching council.

Whilst the bishops were assembling at Nicea, certain troubles broke out in Illyria, which rendered it impossible for Marcian to absent himself so far from Constantinople; and he, accordingly, transferred the council to Chalcedon, which was separated from Constantinople by the Bosphorus only. Thither, then, the bishops came in vast multitudes towards the end of September; their number is reckoned at six hundred and thirty; all from the East, except the four legates of the pope. Three other distinguished bishops, however, were also present, viz., Maximus of Antioch, Eusebius of Dorylæum, and Theodoret, Bishop of Cyrus, the celebrated writer and historian of the Church, whom the emperor had recalled from exile.

The emperor sent as his representatives the chief officers of the empire: Anatolius, a nobleman, Palladius, Prefect of the Pretorium in the East; the Prefect of Constantinople,

Vincomulus; Sporacius, Captain of the Imperial Guard; various other persons of the highest dignity were also present. Moreover, Marcian, from the high idea which he had formed of St Leo, wishing him to have the chief authority in the council; Leo in his letter begged them to consider his legates as his representatives, and especially designated Paschasinus, Bishop of Lilybæum, in Sicily, to act as president in his absence, rightly judging that there needed at the head of the council a man of firm mind, and one incapable of being turned aside from the right path.

It was arranged that the officers of the emperor should propose the questions for discussion, draw up the various motions, and pronounce the decision, after that the bishops had given their votes.

On the 8th of October 451, the council assembled in the Church of St Euphemia; in the centre sat the officers of the emperor, at their left, or on the epistle side, sat the Bishops of Constantinople, Antioch, Cesarea in Cappadocia, and of the other Eastern dioceses, and Pontus, Asia, and Thrace, together with the four legates; on the other side were Dioscorus, Juvenal, Thalassius of Cesarea, and the other bishops of Egypt, Palestine, and Illyria, most of whom had been present in the pseudo-council of Ephesus. In the midst were the Holy Gospels, placed upon a raised seat. When they had taken their seats, the legates of the pope demanded that Dioscorus should withdraw from the assembly, accusing him of his scandalous conduct at Ephesus, and declaring that otherwise they would depart. Then the imperial officers ordered him to withdraw from the council, and to take his seat amongst the accused.

At the request of Eusebius of Dorylæum, the petition which he had presented to the emperor against Dioscorus was read. In this petition Eusebius demanded justice for the evils which Dioscorus had done to himself and Flavianus of Constantinople; he charged him with having favoured Eutyches in every thing; with having made use of notorious violence and the most unworthy means, in order to procure the absolution of Eutyches. He then required that the acts of the pseudo-council of Ephesus should be read, by which he hoped to show the injustice of Dioscorus in deposing Flavianus and himself. In the course of reading many passages occurred highly injurious to Theodoret, which

induced the emperor to order, by his officers, that he should enter, and take his place in the council, but the Egyptians, with great tumult, refused to allow this, saying that such an act would be to overthrow the faith, and that he must remain in the sole character of an accuser.

Many of the Oriental bishops also interrupted the reading of these acts with exclamations about the violence which they had suffered from Dioscorus, and when the latter pleaded in excuse that all that had passed at the council was with the consent of those present, the bishops exclaimed with vehemence against his assertion, declaring that they had been forced, and even beaten, and threatened with banishment, that soldiers had repulsed them when they desired to depart, and that they had, in short, been compelled to sign a blank paper.

After this, the acts of the Council of Constantinople were read, which were inserted in those of the pseudo-council of Ephesus. Amongst others they read the second letter of St Cyril to Nestorius, and that which he had written to the Eastern Church; these being ended, the bishops unanimously exclaimed that they contained their own belief and their own doctrine, and as Flavianus had approved these two letters in the Council of Constantinople, the legates, with Maximus of Antioch and Eustachius of Berythus, declared that in their opinion the faith of Flavianus was strictly in accordance with the true faith and the letter of Cyril. The Eastern bishops, also, with one voice, agreed that Flavianus had truly asserted the Catholic faith, and at the same time the bishops of Palestine passed over from the right hand to the side on the left of the imperial officer, to testify that they abandoned the Egyptian party, so that in the end Dioscorus was left with about twelve bishops.

Thus the innocence of Flavianus was established, and, at the same time, necessarily, the pseudo-council of Ephesus condemned; none of the bishops who had taken any share in the proceedings attempting to defend themselves. But although every one declared himself in favour of Flavianus, Dioscorus did not in the slightest degree abate his arrogance, declaring, that for his part he belonged to no party, and professed no faith but the Catholic and apostolic faith, neither did he regard men, but God alone.

After this, the opinion which Eustachius of Berythus had

delivered at the Council of Ephesus, came under consideration, maintaining that it is an error to believe in two natures in our Lord Jesus Christ, and that the right faith is, that there is in Him but one nature incarnate. This opinion was unanimously condemned. In the third place the confession of Eutyches, which had been approved by Dioscorus at the Council of Ephesus, was read in it: he declared his belief that in our Lord were two natures before His incarnation, and but *one* afterwards. This opinion was at once anathematised by the fathers in council, and when the sentence which Dioscorus had pronounced against Flavianus had been read, they proceeded to anathematise Dioscorus himself; and with one voice demanded that he, together with Juvenal of Jerusalem, Thalassius of Cesarea, Eusebius of Ancyra, Eustachius of Berythus, and Basil of Seleucia, who had presided at the council, should be deposed from the episcopate.

On this day the acts of the first session only of the pseudo-council at Ephesus were read.

The second session begun on the 10th October. On this occasion Dioscorus, Juvenal, Thalassius, Eusebius, and Basil were absent. The bishops were now entreated on the part of the emperor to decide matters relating to the faith, in order to settle the minds of those who have been led astray; they replied that a new exposition of the faith was not needed, but that the fathers had left a sufficient exposition of the true faith, which they ought to follow, and that the letter of St Leo, which all the bishops in council had already subscribed, was a sufficient antidote to the heresy of Eutyches.

However, the creeds of Nicea and Constantinople were read, and also the letter of St Leo to Flavianus, in which the doctrine of the incarnation was admirably developed. The doctrine which is taught is as follows: "The divine nature and the human nature, each remaining perfect, have been united in one person, to the intent that the same Mediator might die, being yet immortal and impassible. . . . . Neither nature is altered by the other; He who is truly God is also truly man. . . . . The Word and the flesh preserve each its proper functions. Holy Scripture proves equally the verity of the two natures. He is *God*, since it is written, 'In the beginning was the Word, and the

Word *was God.*' He is also *man*, since it is written, 'The Word was made flesh, and dwelt among us.' As *man*, He was tempted by the devil; as God, He is ministered unto by angels. As man, He wept over the tomb of Lazarus; as God, He raised him from the dead. As man, He is nailed to the cross; as God, He makes all nature tremble at His death. It is by reason of the unity of person that we say that the Son of Man came down from Heaven, and that the Son of God was crucified and buried, although He was so only as to His human nature."

This exposition of the faith was approved by all the bishops, and anathema declared against all who should deny it.

After this, the Bishops of Illyria and Palestine earnestly demanded that pardon should be granted to the chiefs of the pseudo-council at Ephesus, specially naming Dioscorus. The Eastern bishops, however, without taking notice of the others, insisted upon the banishment of Dioscorus.

The third session was held on the 13th of October, at which the officers of the emperor were not present; probably, as Tillemont says, in order that it might not be said that the bishops were not permitted to pass a free judgment upon Dioscorus.

The petition of Eusebius was read, in which he demanded, that Dioscorus, having now been convicted of many crimes, the council should anathematise his impious dogmas; that it should punish him according to his deserts; that it should confirm the true faith, and annul all that had been done in the false Council of Ephesus; he also requested that Dioscorus should be cited before the council to answer him, and this was accordingly done; but Dioscorus, upon various pretexts, refused to appear. The petitions of the clergy and laity of Alexandria against Dioscorus were then read, in which they accused him of grievous crimes, stating that he had been guilty of homicide, had burnt and pulled down houses, had lived an infamous life, had bought up corn in order to enhance the price, and had connived at the residence of women of ill-fame in his diocese, and had even kept them in his own home. After this, Dioscorus was cited a third time to appear, but with as little success as before; and the deputies having made their report to the council, the legate, in a few words, enumerated the crimes of which

Dioscorus had been convicted, and declared him to be deprived by himself, as, acting for the pope, and by the council, of his episcopal office, and of all his ecclesiastical dignities. After this, they requested the council to make a decree conformable to the canons of the Church, and accordingly, each of the bishops present, with a loud voice, condemned Dioscorus, and the sentence being committed to writing, they all signed it; the whole number of signatures amounting to three hundred. They then drew up an act to signify to Dioscorus the judgment passed against him, and a letter to the emperor, informing him of the causes which compelled them to depose the former; lastly, his deposition was gravely pronounced irrevocable, and soon after he was banished to Gangra, in Paphlagonia, where, in the course of three years, he died.

At the fourth session, October 17, the emperor's officers were again present, and perceiving that the bishops were averse to drawing up any new definition of the faith, they contented themselves with demanding whether they received the letter of St Leo as agreeing with the creeds of Nicea and Constantinople. At the request of the bishop, Paschasinus declared it to be the faith of the council, and that they held to the definition of Nicea, and that of Constantinople, under Theodosius, as also to the exposition of St Cyril, and to the writings of St Leo against the heresies of Nestorius and Eutyches.

After this, the bishops, Juvenal, Thalassius, Eusebius, Basil, and Eustachius, having made open profession of the true faith, were absolved by the unanimous vote of the council, which considered that the deposition of Dioscorus ought to suffice, and that matters should not be pushed too far, for fear of originating a fresh schism.

Some other matters of minor importance were also transacted in this session.

Fifth session, October 22. Although the bishops had before expressed an unwillingness to draw up any new definition of the faith, they, upon further consideration, resolved to do so, endeavouring, however, to follow exactly all that had previously been decided by the fathers. They resolved that the definition of the faith as to the matter in question, should be examined into, and they appointed a committee of twenty-two, who assembled in the oratory of

St Euphemia. Having accordingly examined the existing definition of the faith, they proceeded to draw up a new form, in which, however, several bishops objected to the expression, that Jesus Christ was *of* two natures, and not *in* two natures, which, although, strictly speaking, *true*, yet was such a definition as the Eutychians could have received as well as the Catholics; after many difficulties and much discussion, they agreed to follow exactly the letter of St Leo, and the decree containing the definition was accordingly altered, and, in the end, accepted by the whole Church. This decree is not in the form of a creed, brief and abridged, but rather of a long discourse, in which both the Nicene and Constantinopolitan creeds are inserted; the two letters of St Cyril against Nestorius were added to it, and also that of St Leo to Flavianus against the errors of Nestorius and Eutyches; the council itself added a brief statement of the true faith, in respect to the incarnation, of which the following are the most important articles :—

"We confess and with one accord teach one and the same Son, our Lord Jesus Christ, perfect in the divinity, perfect in the humanity, truly God and truly Man, consisting of a reasonable soul and body; consubstantial with the Father, according to the Godhead, and consubstantial with us, according to the Manhood; in all things like unto us, sin only excepted: who was begotten of the Father before all ages, according to the Godhead; and in the last days, the same was born, according to the Manhood, of Mary the Virgin, Mother of God, for us and for our salvation: who is to be acknowledged one and the same Christ, the Son, the Lord, the only begotten in two natures, without mixture, change, division, or separation; the difference of natures not being removed by their union, but rather the propriety of each nature being preserved and concurring in one person and in one ὑπόστασις, so that He is not divided or separated into *two persons*, but the only Son, God, the Word, our Lord Jesus Christ, and one and the same person."

When this decree was read, the bishops, with one voice, cried out that it contained the faith of the fathers, and it was unanimously received by them, to the number of three hundred and fifty-six. The council then forbade any one to hold or teach any other faith, upon pain, if a bishop

or clergyman, of being deposed, if a monk or layman, of being anathematised.

At the sixth session, October 25, the emperor was present in person, and delivered a speech in Latin, in which he unfolded what had been his intentions in convoking the council, and declared that his sole motive in attending it was to give his assistance in settling the true faith, and not at all to hinder the freedom of their deliberations. Then the above-mentioned decree was read, upon which the emperor asked if the council was agreed as to this confession, and the bishops, unanimously declaring that they were so, severally subscribed it.

This done, the emperor declared his will that the city of Chalcedon, in which the council had been held, should thenceforward enjoy the privileges of a metropolitan see; saving the dignity of the metropolitan of Nicomedia.

In the seventh session the arrangement which Maximus of Antioch, and Juvenal of Jerusalem, had made upon certain disputes connected with their sees, were ratified.

In the eighth session Theodoret was re-established in his church, having pronounced anathema against Nestorius, and subscribed the letter of Leo.

In the ninth session the case of Ibas, Bishop of Edessa, was considered, who complained of having been persecuted by Eutyches, and deposed in the pseudo-council of Ephesus in his absence.

These three sessions appear to have been held on the same day, viz., October 26.

In the tenth session, October 27, Ibas was pronounced to be orthodox, and his re-establishment in his see ordered.

In the eleventh session, October 29, Bassianus, Bishop of Ephesus, was declared to have intruded into that see, having obtained his chair by violence;[1] and Stephen, who also pretended to the same bishopric, was similarly condemned: it was, therefore, decreed, that it was necessary to proceed to a fresh election.

[1] The only real charge against him seems to have been that he was first Bishop of Evaza, but he was made so bitterly against his will, and out of malice, nay, as he says himself, after some hours' *hard whipping* at the Altar to compel him, so that the blood ran over the Altar itself. He was allowed to hold the see *for four years*, without a shadow of opposition, and was received to communion by all other Churches.

In the twelfth session, October 30, it was decreed, that although Stephen and Bassianus should be deprived of the see of Ephesus, the rank of bishop should not be taken from them, and that they should receive a maintenance out of the revenues of that Church.

In the thirteenth session, on the same day, it was decreed that the Bishop of Nicomedia should have the *authority* of metropolitan over the churches of Bithynia, and that the Bishop of Nicea should have metropolitan *honour* only, and submit to the see of Nicomedia.

In the fourteenth session, October 31, judgment was pronounced in the difference between Sabianus, Bishop of Perrha, in Syria, and Athanasius, who was also bishop of the same city, but who had been deposed, and afterwards replaced in the chair; it was ordered that Sabianus should fill the see, Anastasius having been justly deposed for his crimes.

In this session, October 31, twenty-eight canons were published.

1. Confirms all canons before made by the fathers in different councils; in other words, the code of the universal Church, containing one hundred and seventy canons, taken from the Councils of Nicea (20), Ancyra (25), Neo-Cesarea (14), Gangra (20), Antioch (25), Laodicea (59), and Constantinople (7)

2. Declares that if a bishop shall receive any money, &c., in consideration of conferring orders, both he himself and the person so ordained shall be deposed; and that any person acting in any way as the intermediate party on the occasion shall, if a clerk, be deposed; if a monk or layman, be anathematised.

3. Forbids any ecclesiastic or monk to undertake the management or stewardship of the property of others, or intrude himself into worldly ministrations. Amongst a few other exceptions, however, it is permitted to them to undertake the care of the property of orphans and widows, and other afflicted persons, with the bishop's consent.

4. Forbids the erection of any monastery or oratory without the permission of the bishop of the diocese. Orders all monks to submit to the bishop of the diocese, and not to meddle in any ecclesiastical or civil matters, out of their monastery, unless they be permitted to do so,

for some necessary purpose, by their bishop. Lastly, orders all bishops to keep watch over the conduct of the monks within their dioceses; offenders to be excommunicated.

5. Renews the prohibition made in a former council, forbidding the bishop or clergy of one church to quit their own church in order to go and serve in another.

6. Forbids a bishop to ordain a clerk unless he is, *bonâ fide*, intended to serve in some particular church, or chapel, or monastery, and declares all ordinations not made in accordance with this law to be null and void.

7. Forbids, under pain of anathema, those who have been ordained, or who have entered the monastic state to forsake their condition.

8. Enjoins the clergy attached to monasteries, chapels of martyrs, hospitals, &c., to submit to their bishops; offenders to be excommunicated.

9. Orders that all disputes between the clergy shall be settled before their bishop, and in no secular court, except by his permission. That if a dispute arise between a bishop and one of the clergy, it shall be judged in the provincial council. That all disputes between a bishop or clergyman and his metropolitan, shall be brought before the exarch of the diocese [*i.e.*, the patriarch] or the Bishop of Constantinople.

10. Absolutely forbids a clergyman to be on the list of the church of two cities at the same time, and orders that such as act thus, shall be restored to the church in which they were first ordained.

11.[1] Orders that letters of peace (or of communion) be given to poor persons going abroad, after examination; and that letters commendatory be given to those persons only who are of distinction.[2]

12. Forbids any bishop, under pain of deposition, to

[1] In the version of Dionysius Exiguus the canon is to this effect: "That letters of peace shall be given to poor persons going abroad, and not letters commendatory; because that letters commendatory are to be given only to more honourable persons."

[2] τοῖς ουσιν ἐν ὑπολήψει. Since this word ὑπολήψις signifies both *suspicion* and *honourable estimation*, this canon has been accordingly differently interpreted. I have given the version of Dionysius, which seems most probable. Balsancon, Lonaras, and other Greeks, as well as Hervetus, interpret it to mean persons whose reputation had been unjustly suspected. *See* Cabass, *Not. Eccl.*, p. 24.

divide the province, by obtaining letters-patent from the emperor, erecting his bishopric into a metropolitan see.[1]

13. Forbids that a foreign or unknown ecclesiastic be permitted to exercise any function in the church, except he bring letters commendatory from his bishop.

14. Forbids the lower order of ecclesiastics (readers, chanters, &c.), to whom it was permitted to marry, to marry Jewesses, or pagan, or heretical women, except they should promise to become Christians.

15. Forbids the ordination of a deaconess under forty years of age; if after ordination she shall marry, she shall be anathematised with her husband.

16. Orders that virgins marrying after having consecrated themselves to God, be separated from communion for as long a period as the bishop shall deem proper.

17. Makes over to the bishop for ever parishes in the country over which he has exercised jurisdiction for thirty years.

18. Deposes those of the clergy or monks, who form cabals against their bishop or any of their fellow clergy.

19. Renews the decree of the Council of Nicea, which directs that provincial councils be held twice in every year; and enjoins, that bishops who wilfully neglect to attend shall be reproved.

20. Directs that if any bishop shall receive a clergyman belonging to another bishop, both the bishop and the clergyman shall be separated from communion until the said clergyman shall return to his own bishop.

21. Forbids the receiving an accusation against a clergyman from any person without first inquiring into his character.

22. Forbids the clergy to take possession of the pro-

[1] The cause of this canon was this: Eustathius, Bishop of Berytus, had induced the Emperor Theodosius, Junior, to erect his see into a metropolis, taking for that purpose six sees from the province of Tyre, and submitting them to Berytus. This was allowed by the Acts of a Synod subsequently held by Anatolius at Constantinople, where Photius of Tyre was not present. He, however, brought his complaint before this council, which, in a congregation held before the fourth session, annulled all the Acts of that Synod, and confirmed the original rights of the Metropolitan of Tyre over the cities in question.—*See Oriens Christ*, tom. ii. col. 815.

perty of their bishop after his decease,[1] under pain of losing their rank.

23. Directs that the defender of the Church of Constantinople shall drive out of the city all strange clergy or monks, coming there without letters from their bishop, and causing trouble and disturbance.

24. Orders that houses which have once been erected into monasteries, and consecrated, shall ever after be devoted to the same purpose.

25. Directs that the metropolitan shall consecrate to a vacant bishopric within three months after the death of the bishop.

26. Directs that in every diocese there shall be a steward (œconomus) chosen from amongst the clergy, who shall manage the property of the Church according to the bishop's directions.

27. Anathematises those who have been guilty of rape or abduction, and all who have aided and abetted in those crimes, or who have consented to them; if any one of the clergy be amongst the guilty, he shall be deposed.

28. "We, following in all things the decisions of the holy fathers, and acknowledging the canon of the one hundred and fifty most religious bishops, which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, the new Rome. For the fathers properly gave the primacy to the throne of the elder Rome, because that was the imperial city. And the one hundred and fifty most religious bishops, being moved with the same intention, gave equal privileges to the most holy throne of new Rome; judging, with reason, that the city which was honoured with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified, like her, in ecclesiastical matters, and be second after her. And (we decree) that the metropolitans only of the Pontic, Asian, and Thracian dioceses, and, moreover, the bishops of the aforesaid dioceses who are amongst the barbarians, shall be ordained by the abovementioned throne of the most holy Church of Constanti-

[1] It appears to have been not an uncommon practice at that time, not only for the clergy, but even for the laity, to seize upon the property of their bishop after his death.

nople ; each metropolitan of the aforesaid dioceses ordaining the bishops of the provinces, as has been declared by the divine canons ; but the metropolitans themselves of the said dioceses shall, as has been said, be ordained by the Bishop of Constantinople, the proper elections being made according to custom, and reported to him."

It appears that the Roman legates had refused to be present when this last canon was carried ; however, immediately after, they called for an assembly of the council, and protested against it, alleging that it was contrary to the sixth canon of the Council of Nicea, which, as they asserted, commenced with these words, "The Roman see hath always had the primacy ;" this, however, was shown to be only an interpolation,[1] and after it had been proved that all things had been done rightly and canonically, the imperial judges delivered their opinion, which was to the effect, that granting to the bishop of ancient Rome, according to the canons, the primacy and prerogative of *honour*, the Bishop of Constantinople ought nevertheless to enjoy the same ecclesiastical *privileges* of honour, and that he should have the right of consecrating metropolitans in the dioceses of Asia, Pontus, and Thrace. The bishops having then declared their entire concurrence in this opinion, and denied the assertion of the legates, viz., that they (the bishops) had been *compelled* to sign the twenty-eighth canon, the officers pronounced the decision, that the twenty-eighth canon must stand, declaring that the council had confirmed all that had been proposed. This was the last act of the Council of Chalcedon.[2]

Leo constantly opposed this twenty-eighth canon, upon the plea that it contradicted the sixth of Nicea, which assigned the second place in dignity to Alexandria ; however, in spite of his opposition and that of his successors, the canon remained and was executed.—Tom. iv. Conc. p. 1-1003.

[1] This reading appears only in one Latin version. All the Greek copies and all other versions unite in giving this canon as it is usually read, viz., "Let the ancient customs be maintained," &c.

[2] The Greek copies have two more canons :—

29. Declares it to be sacrilege to degrade a bishop to the rank of priest ; but if for any just cause he shall be deposed from the episcopal office, he must also be deposed from the priesthood.

30. Relates to the case of the Egyptian bishops who prayed for time before subscribing to the letter of St Leo.

CHALONS (603). [*Concilium Cabilonense.*] Held in 603, in which St Desiderius, Bishop of Vienne, was deposed and banished at the instigation of Brunichild and *Saint* (!) Aridius, by whose contrivance he was afterwards murdered. Domnolus was elected into the place of St Desiderius at this council.—*Fredegarii Chron.*, pp. 605-9.

CHALONS (649). [*Concilium Cabilonense.*] Held in 649, by order of Clovis II.; present, thirty-nine bishops, the deputies of six who were absent, six abbots, and one archdeacon. Agapius and Bobonus, Bishops of Digne in Provence,[1] were here deposed from the episcopate for violation of the canons. The council also drew up twenty canons. The first orders that the true faith, as taught by the Council of Nicea and confirmed by that of Chalcedon, be observed. The fourth forbids the consecration of more than one bishop to the same Church at the same time. The fifth forbids the laity to meddle in the administration of churches and church property. The fourteenth directs that the clergy who serve chapels shall be subject to the bishop in all things. The sixteenth is directed against simony. The nineteenth inflicts penalties upon lascivious dancers, and women who sang immodest songs within the church enclosure, on saints' days and festivals of dedication. —Tom. vi. Conc. p. 387.

CHALONS (813). Held in 813, by order of Charlemagne, for the reformation of the Church and clergy. This council was assembled from all Gaul Lyonnoise (except the province of Tours, which met in a separate synod). Sixty-six canons were published.

The first eleven relate to bishops, and direct that they shall read the Holy Scriptures, the Councils, and the Pastoral of St Gregory; that they shall preach to their people and edify them, establish schools, abstain from all shameful means of gain, &c., &c., &c. The twelfth forbids priests, deacons, or monks to become farmers. Fourteenth and fifteenth forbid ordinaries to put their clergy to any expense during their visitations. The twenty-seventh forbids the repetition of confirmation. The thirty-second declares that spiritual sins must be confessed, as well as bodily sins. Thirty-third declares that "some say confession is to be made to God alone, others that our sins must

[1] "Diniensis urbis episcopos."

be confessed to a priest." Commends *both* practices, and declares God to be the author of our salvation, who grants it sometimes in an invisible manner by His omnipotence, and sometimes by His physician (the priest). The thirty-fifth censures those who, when forbidden wine and meat, as a penance, make up for them by indulging in other delicacies and delicious drinks. Thirty-sixth declares that almsgiving avails only to release from venial sins, arising from frailty, and reproves those who go on in sin, thinking to escape punishment for their much almsgiving. Thirty-ninth orders prayers for the dead to be said at every mass, and declares it to be an ancient custom in the church to commend to the Lord the spirits of those asleep. Forty-third declares the ordination of certain priests and deacons conferred by certain Scotch persons calling themselves bishops to be null and void, being done without the consent of their diocesans, and with suspicion of simony. Forty-fifth condemns pilgrimages made in order to obtain remission of sins, which, on that pretext, the persons about to make the pilgrimage go on committing more freely; pilgrimages made from proper devotional motives are commended. Forty-seventh orders all Christians to receive the holy eucharist on Maunday Thursday.—Tom. vii. Conc. p. 1270.

CHALONS (1062). Held in 1062, by Peter d'Amien, cardinal and legate, at the head of thirteen bishops. The subject of the council was the confirmation of the privileges of the abbey of Clugny, which Drogon, Bishop of Maçon, had attacked. Peace was restored between him and the abbot. —Tom. ix. Conc. p. 1177.

CHALONS (1129). St Bernard was present. Henry of Blois, brother of Stephen, King of England, was deposed from the see of Verdun, on the ground of having forcibly seized it. He was afterwards Bishop of Winchester and created cardinal. He died 1164.

CHARROUX (989). [*Concilium Karrofense.*] Held about 989, by six bishops. Three canons were published. 1. Excommunicates those who break into churches, or carry away any thing out of them. 2. Excommunicates those who rob the poor. 3. Those who lay violent hands upon the clergy.—Tom. ix. Conc. p. 733.

CHARROUX (1028). Held in 1028, against the

Manichæans, by William, Duke of Aquitaine.—Tom. ix. Conc. p. 860.

CHARTRES (1146). Held on the third Sunday after Easter, 1146, at which all the French bishops were present, together with the king, Louis VII. The object was to arrange matters relating to the crusade, and to persuade St Bernard to accept the office of leader, which, however, he constantly refused. (*See* C. VEZELAI, 1146.)—Tom. x. Conc. p. 1102.

CHATEAUX GONTIER, in ANJOU (1231). [*Concilium apud Castrum Gontherii.*] Held in 1231, by the Archbishop of Tours and his suffragans, who published thirty-seven canons or regulations, of which the following are of most consequence. The first against clandestine marriages, ordering that those persons who have been so united be separated. 3. Exacts an oath from every clerk presented to a benefice, to the effect that he had neither directly nor indirectly given or promised any thing in return. 4. Orders the bishops to see that all beneficed clerks serve their own cures. 9. Forbids communicants to communicate with excommunicated persons. 10. Forbids the frequent use of general excommunication. 15. Deprives patrons who present unfit persons of their patronage. 16. Forbids to present to a living any one ignorant of the language of the place. 24, and some others relate to the conduct of monks. 30. Orders the sentence of excommunication against usurers to be read every Sunday. 33. Forbids to receive the testimony of Jews against Christians.—Tom. xi. Conc. p. 438.

CHICHESTER (1157). [*Concilium Cicestrense.*] Held at Whitsuntide 1157, concerning the privileges of the Abbey "de Bello," *i.e.*, Battle Abbey, founded by William the Conqueror, who (it was alleged by the abbot, but disputed by the Bishop of Chichester) had founded it to be "free and at ease from all claim of servitude, and from all subjection, oppression, and domination of bishops, as is Christ Church, Canterbury."—Tom. x. Conc. p. 1176; Wilkins' *Conc.*, vol. i. p. 428.

CHICHESTER (1289). Held in 1289, under Gilbert, Bishop of Chichester. In this council forty-one canons were drawn up.

1 and 2. Recommend to all curates, prayer and reading,

humility, continence, and all the evangelical virtues, and forbids them to attend plays, tournaments, indecent shows, and taverns.

4. Sentences those curates who shall seduce their own parishioners to perpetual imprisonment in some monastery, after having first made a penitential pilgrimage during fifteen years.

8. Imposes a fine of sixty shillings, to be applied towards the fabric of the cathedral at Chichester, upon all those who appoint to the care of a parish priests who are notorious fornicators, or convicted or suspected of incontinence.

9. Relates to the priestly garments.

10. Orders that well-informed and pious men only be made curates.

15. Orders that the hours be said by the priests at the appointed times, and in such a manner as to minister to edification and true religion.

16. Directs that the priests shall visit the sick on every Sunday and festival, and administer the sacraments to them in their own houses at their own hour. It forbids also (what some had presumed to do) the sending of the eucharist to the rich by the hands of a deacon, while they are themselves indulging in drinking or other carnal pleasures.

19. Declares that neither the viaticum nor burial is to be refused on account of secret crimes.

20. Forbids every curate to receive confession or administer the communion to strange parishioners without the leave of their own curate, or of the pope.

21. Forbids all mention of *tithes*, or other temporal affairs, during the time of confession.

22. Orders that the communion be administered at Easter, and that no money be taken for so doing.

29. Orders that all churches be provided with suitable vessels, books, and ornaments; and that the *font* and the chrism be kept under lock and key.

33. Directs that the monks shall present to the bishop those monks whom they desire to appoint to parishes belonging to them.

37 and 38. Relate to marriages.

39. Condemns false preachers, who, without lawful

mission, preached and received confession for the sake of gain.

40 and 41. Excommunicate church plunderers, calumniators, &c., &c., &c.—Wilkins' *Conc.*, vol. ii. p. 169; Tom. xi. Conc. p. 1346.

CHICHESTER (1292). Held in 1292, by the same prelate; here seven canons were published.

1. Forbids the permitting any animals, except tithe lambs, and those for fifteen days only, to feed in churchyards.

2. Forbids any restraint upon voluntary offerings made by the people to the Church.

3. Excommunicates, *ipso facto*, those who retain the tithe.

4. Orders silence and decent behaviour in church.

5. Forbids indiscriminate burial within the church; the lord of the manor, and the patron, with their wives, the rector, and the curate, are excepted.

6. Forbids the putting up an alms-box in the church without the bishop's permission.

7. Directs that these regulations shall be published four times in each year.—Tom. xi. Conc. p. 1361. Wilkins' *Conc.*, vol. ii. p. 183.

CILICIA (423). [*Concilium Ciliciense.*] Held in 423, against the Pelagian heresy. Theodore of Mopsuestia, who was considered as one of the heads of this heresy, himself pronounced anathema against Julian, who had before retired to him, in order to write his eight books against St Augustine, and whom the latter had crushed by his writings.—*Marius Mercator*, p. 219.

CIRTA (in Numidia) (305). [*Concilium Cirtense.*] Held in 305, to fill up the vacant bishopric of Cirta. Secundus, the Primate of Numidia, presided, and drew from eleven or twelve of the bishops present, a confession that they had been guilty of betraying the sacred books during the persecution. The better to understand their crime, it must be borne in mind that, during the Diocletian persecution, an edict was promulgated, ordering the destruction of the churches,[1] and obliging the magistrates every where to take from the bishops and priests of the

[1] This very assembly was held in a private house, because the churches were not restored.

Church their copies of the Holy Scriptures. This edict was executed with the greatest rigour in Numidia; the magistrates themselves entered into the churches, and into the houses of the bishops and clergy, to search for the Scriptures, that they might burn them, threatening with the penalty of death all who refused to discover them. Many of the Christians were content to suffer any torment, and death itself, rather than betray them; but there were also many not merely among the lower orders of ecclesiastics, but also among the priests, and even bishops, who, through fear of death, were guilty of delivering up the sacred volumes: such were styled "*Traditores.*" At Cirta there were many bishops and others of the clergy, who had committed this breach of trust, and were charged by Secundus with having done so; but eventually it appeared that he had himself been equally guilty, upon which there followed a mutual amnesty. After that the bishops had confessed their sin in the council, Secundus gave them absolution.—Fleury. E. H. (Newman's Trans.), A.D. 411, p. 191. Pusey, p. 96.

Silvanus, a subdeacon, who had also been a Traditor, was elected to the bishopric.—Tom. i. Conc. p. 936.

CIRTA (412). Held in 412, in the month of June, under Silvanus, Primate of Numidia, assisted by several bishops of the province and St Augustine, upon the subject of the Donatists, who, finding themselves entirely worsted in the conference of Carthage, spread abroad a report, to cover the shame of their defeat, that Mercellinus, the judge of the conference, had been bribed by the Catholics, and that the Donatists had not been permitted a fair hearing. The fathers wrote a letter, dictated by St Augustine, in which these calumnies are refuted.—Tom. ii. Conc. p. 1518.

CLARENDON (1164). [*Concilium Clarendonense.*] Held on the 25th of January 1164. This was not, strictly speaking, an ecclesiastical synod, since, besides the two archbishops and twelve bishops, there were present, the king and thirty-nine lay barons. Here the king laid before them certain laws, which he called the "Customs of England;" most of these customs (especially the twelfth) were, in fact, infringements upon the then existing rights and privileges of the Church; they were as follow:

1. All suits, whether between lay persons or clerks, or laymen and clerks, concerning advowsons and presentations, &c., to be prosecuted in the civil courts.

2. Churches which are fees of the crown, not to be granted in perpetuity without the king's consent.

3. Clergy accused of any crime to be prosecuted in the civil courts, and in case of conviction, to forfeit the immunity of their character, and be protected by the Church no longer.

4. No archbishops or bishops and others belonging to the kingdom to leave the country without the king's licence, and to give security that during their stay abroad they will solicit nothing to the prejudice of the king or kingdom. (*Nec per quirent malum regi*, &c.)

5. The laity not to be prosecuted in ecclesiastical courts, except there be legal and reputable witnesses to prove the charge.

6 Excommunicated persons not to be bound to give security for remaining in their present places of abode.

7. No chief tenant of the crown to be excommunicated without the king's consent.

8. All appeals in spiritual causes to be carried from the archdeacon to the bishop, thence to the archbishop; and from him in the last place to the king; in order that by his order the cause be finally tried in the archbishop's court; and no farther appeal be allowed without the king's leave.

9. In case of any dispute between a layman and clergyman, concerning a tenement which the latter declares to be holden by frank almoigne,[1] and the former to be a lay fee, if it be proven upon trial, before twelve reputable men, to be a *lay* fee, and not an ecclesiastical fee, the cause to be finally tried in a civil court.

10. If one residing on the demesne lands of the crown, or holding of the king, be cited by the archdeacon or bishop on account of any fault, they may put him under interdict, but they may not excommunicate him for non-appearance in the spiritual court, until the king's chief officer in the

[1] "*Frank almoigne*," *i.e.*, a tenure by divine service.—Britton.—A tenure which exempted the clergy from every species of obligation except that of saying masses for the benefit of the grantor's family. Hallam, *M. Ages*. *See* Ducange, *Eleemosyna Libera*, Part ii. ch. 2.

place where he resides be summoned to compel him by civil authority to give satisfaction to the Church.

11. Archbishops, bishops, and other ecclesiastical dignitaries, holding of the king in chief, to be regarded as barons of the realm, and bound to bear the burdens belonging to their rank, and to attend the king in council, &c.

12. The revenues of every archbishopric, bishopric, abbey, or priory, during a vacancy, to belong to the king; and the election to be made by such members of the chapter as he is pleased to summon for that purpose to court; the election to be made in the chapel royal, with the consent of the king, and by the advice of such persons of the government as he shall think fit to consult.

13. If any baron or tenant *in capite* should encroach upon the rights or property of any archbishop, bishop, or archdeacon, the king to employ his authority in compelling him to make restitution and satisfaction; if, on the other hand, any of them should throw off their allegiance to the king, or encroach upon his lands, &c., the bishops to assist the king with spiritual censures.

14. No goods forfeited to the king to be detained in churches or churchyards, to secure them from seizure, &c.

15. The clergy not to attempt to enforce the payment of debts contracted on oath or promise; such cases to be determined by the civil courts.

16. Sons of copyholders not to be ordained without the consent of their lord.

Becket, the Archbishop of Canterbury, to the utmost of his power, resisted these encroachments; but the other bishops, being overawed by the presence and threats of the lay barons, yielded; and finally the archbishop signed the constitutions, and promised, "with good faith and without reserve to observe them." Immediately afterwards, when liberty of action was given to him, he revoked his assent, and appealed to the pope. The king, not daring openly to impeach him, accused him of not appearing in person to a summons served upon him, and sentenced him to confiscation of all his goods; after this, Becket retired into France, where he remained six years, during which time Henry enjoyed the revenues of the see of Canterbury, as well as the plunder of many of the archbishop's friends, whom he fined heavily for assisting him in his distress.—Tom. x.

Conc. p. 1425. *See* also Churton's *Early English Church*, chap. 18. Wilkins' *Conc.*, vol. i. p. 435.

CLERMONT (**535**). [*Concilium Claromontanum* (or *Arvernense*).] Held on the 8th of November 535; Honoratus, Archbishop of Bourges, presiding over fourteen other bishops. Sixteen other canons were published.

The second deprives of communion those who endeavour to get themselves appointed to bishoprics by the influence of persons in high station, or by artifice or bribery; and declares that those persons shall be consecrated who have been duly elected by the clergy and people, with consent of the metropolitan. The eighth forbids to lend the ornaments of the church upon occasion of wedding festivities, and the like. Fifteenth directs that the priests who serve chapels in the country shall come together to celebrate the principal festivals with their bishop.—Tom. iv. Conc. p. 1803.

CLERMONT (**1095**). Held in November 1095, by Pope Urban II., at the head of thirteen archbishops, two hundred and five bishops and abbots. Here the crusade was determined upon. Philip I., King of France, who had deserted his lawful wife, and married Bertrade, was a second time excommunicated. The "Treve de Dieu" was confirmed, as was the primacy of Lyons: the Archbishop of Tours, also, in this council recovered his jurisdiction over Bretagne, and the Bishop of Dol, who had the title of archbishop, was compelled to submit to the Archbishop of Tours. Lastly, thirty-two canons were published.

1. Declares the days upon which the "Treve de Dieu" shall be kept, and orders that it shall be observed towards the clergy, monks, and women.

2. Declares that the pilgrimage to deliver Jerusalem, undertaken from motives of piety, supplies the place of every other penance.

5. Forbids to appoint laymen, and every one under the order of subdeacon, to bishoprics.

6. Forbids the purchase of a benefice of any kind by any person for himself or another; orders that benefices so purchased shall lapse to the bishop to dispose of.

8. Forbids the exaction of any fee for burials.

10. Forbids any woman, save those permitted by former canons, to dwell in the same house with a clergyman.

11. Forbids the ordination of illegitimates.

12 and 14. Forbid pluralities.

13. Every clerk to remain "semper" in the title to which he was ordained.

15 and 16. Forbid the clergy to receive any ecclesiastical preferment at the hand of a layman, and kings, &c., to make any such investiture.

18. Forbids the laity to have chaplains independent of the bishop.

23. Forbids to eat flesh from Ash-Wednesday to Easter.

24. Directs that holy orders shall be conferred only in the Ember seasons and on Quadragesima Sunday.

28.[1] Directs that all who communicate shall receive the Body and Blood of Christ *under both kinds*, unless there be necessity to the contrary.

29 and 30. Accord the same safety to those who, when pursued by their enemies, take refuge by a cross, as if in the church itself.

32. Devotes to eternal infamy those who arrest or throw into prison a bishop.

However, of all the acts of this council the most celebrated is the publication of the crusade to recover the Holy Land. This project was conceived by Gregory VII.; and Urban, yielding to the earnest entreaties of Peter the hermit, put it into execution; declaring that all penitents who assumed the cross, should be henceforward absolved from all their sins, and freed from the duty of fasting, and every other penitential work, in consideration of the perils and fatigues they would have to encounter. Those who, having taken the cross failed to fulfil their vow, were excommunicated.—Tom. x. Conc. p. 506.

CLOVES-HOO (or CLIFF'S-HOE) (**742**). [*Concilium Clovehonense.*] Held in 742; Ethelbald,[2] King of the Mercians, and Cuthbert, Archbishop of Canterbury, presiding. Several bishops attended, and diligent inquiry was

[1] "Ne quis communicet de altari nisi Corpus separatim et Sanguinem similiter sumat, nisi per necessitatem et per cautelam." The necessity to the contrary, according to Martene, probably refers to the case of children or sick persons.

[2] "Ethelbald probably acted as a sort of chairman; but as the business was entirely ecclesiastical, the lead most likely was taken by Cuthbert, the archbishop."—Soames, *Hist. of Anglo-Saxon Church*, p. 103, *note.*

made how matters relating to religion, and partcularly to the creed, were ordered in the infancy of the Church of England, and in what esteem monasteries then were.

The ordinance of King Wihtred concerning the election and authority of the heads of monasteries, made in the Council of Becanceld, A.D. 692, was read, and renewed by Ethelbald in these words:

"I, Ethelbald, King of the Mercians, for the health of my soul and the stability of my kingdom, and out of reverence to the venerable Archbishop Cuthbert, confirm it by the subscription of my own munificent hand, that the liberty, honour, authority, and security of the Church of Christ be contradicted by no man; but that she and all the lands belonging to her, be free from all secular services, except military expedition, and the building of a bridge or castle. And we charge that this be irrefragably and immutably observed by all, as the aforesaid King Wihtred ordained for him and his."—Johnson's *Ecc. Canon.* Tom. iv. Conc. p. 1532. Wilkins' *Conc.*, vol. i. p. 86.

CLOVES-HOO (747). Held in the beginning of September 747, in the presence of Ethelbald, King of the Mercians, Cuthbert of Canterbury presiding; eleven bishops and several priests attended. Two letters from Pope Zachary were read, after which thirty canons were drawn up.

1. Charges every bishop to be ready to defend his pastoral charge, and the canonical institutions of the Church of Christ with his utmost endeavours, and to be an example of good, not of worldliness, to his people, and to preach sound doctrine.

2. Exhorts bishops to unity and charity amongst themselves, so that, however far distant in sees, they may yet be joined together in mind by one spirit, serving God in faith, hope, and charity, and praying for each other.

3. Orders annual personal and thorough episcopal visitations of the whole diocese, and directs the bishop to call the people of every condition together to convenient places, and to plainly teach them, and forbid them all pagan and superstitious observances, &c.

4. Directs bishops to exhort all abbots and abbesses within their dioceses to exhibit a good example in their lives, and to rule well their houses.

5. Orders bishops to visit those monasteries which, owing to the corruption of the times, were governed by laymen.

6. Directs due inquiry to be made concerning the good life and sound faith of candidates for priest's orders.

7. Directs bishops, abbots, and abbesses to take care that their "families" do incessantly apply their minds to reading.

8. Exhorts priests to the right discharge of their duty; to desist from secular business; to serve at the altar with the utmost application; carefully to preserve the house of prayer and its furniture; to spend their time in reading, celebrating masses, and psalmody, &c.

9. Exhorts priests, in the places assigned to them by their bishops, to attend to the duties of the apostolical commission, in baptising, teaching, and visiting, and carefully to abstain from all wicked and ridiculous conversation.

10. Directs that priests should learn how to perform, according to the lawful rites, every office belonging to their order; that they shall also learn to construe and explain in their native tongue the Lord's Prayer and creed, and the sacred words used at mass and in holy baptism; that they shall understand the spiritual signification of the sacraments, &c.

11. Relates to the faith held by priests, orders that it shall be sound and sincere, and that their ministrations shall be uniform; that they shall teach all men that "without faith it is impossible to please God;" that they shall instil the creed into them, and propose it to infants and their sponsors.

12. Forbids priests "to prate in church," and "to dislocate or confound the composure and distinction of the sacred words" by theatrical pronunciation; directs them to follow the "plain song" according to the custom of the Church; or, if they cannot do that, simply to read the words. Also forbids priests to presume to interfere in episcopal functions.

13. Orders the due observation of the festivals of our Lord and Saviour, and of the nativity of the saints, according to the Roman martyrology.

14. Orders the due observation of the Lord's day.

15. Orders that the seven canonical hours of prayer be diligently observed.

16. Orders that the Litanies or rogations be kept by the clergy and people, with great reverence, on St Mark's day, and on the three days preceding Ascension Day.

17. Orders the observance of the "birth-days" of Pope Gregory, of St Augustine of Canterbury, who "first brought the knowledge of faith, the sacrament of baptism, and the notice of the heavenly country," to the English nation.

18 Orders the observance of the Ember fasts in the fourth, seventh, and tenth months,[1] according to the Roman ritual.

19. Relates to the behaviour and dress of monks and nuns.

20. Charges bishops to take care that monasteries, as their name imports, be honest retreats for the silent and quiet, not receptacles for versifiers, harpers, and buffoons; forbids too much familiarity with laymen, especially to nuns; bids the latter not spend their time in filthy talk, junketting, drunkenness, luxury, nor in making vestments of divers and vain-glorious colours, but rather in reading books and singing psalms.

21. Enjoins all monks and ecclesiastics to avoid the sin of drunkenness, and forbids them to help themselves to drink before three in the afternoon, except in cases of necessity.

22. Admonishes monks and ecclesiastics to keep themselves always prepared to receive the holy communion.

23. Encourages boys among the laity to receive frequently the communion, while they are not yet corrupted; also bachelors and married men who avoid sin, lest they grow weak for want of the salutary meat and drink.

24. Orders that laymen be well tried before they be admitted into the ecclesiastical state or into monasteries.

26. Relates to almsgiving.

27. Relates to psalmody, as used for the cure of the soul, and as a satisfaction for sin.

28. Forbids to receive greater numbers into monasteries than can be maintained; relates to the dress of monks and nuns.

29. Forbids clerks, monks, and nuns, to dwell with lay persons.

[1] The *Lenten* Ember fast seems to be here omitted, as forming part of the great Lent fast.

30. Enjoins, amongst other things, that prayer be made by all monks and ecclesiastics for kings and dukes, and for the safety of all Christian people.—Johnson, *Ecc. Canons.* Tom. vi. Conc. p. 1565. Wilkins' *Conc.*, vol. i. p. 94. Godwin, *De Præt. Angl.*, p. 44. (Ed. Richardson.)

CLOVES-HOO (800). Held in 800, by Athelhard, Archbishop of Canterbury, in the presence of Kenulf, King of the Mercians. Laws were made for the preservation of Church property, and the faith of the Church declared to be substantially the same as that delivered by St Augustine. Tom. vii. Conc. p. 1153. Wilkins' *Conc.*, vol. i. p. 162.

CLOVES-HOO. (803). Held October 12, 803, by Athelhard of Canterbury, with twelve bishops of his province, and four priest abbots. The object of this council was to settle the primacy finally at Canterbury, and to restore the dioceses which had been taken from that province by King Offa and Pope Adrian, viz., Lichfield, Worcester, Leicester, Sidnachester,[1] Hereford, Helman,[2] and Thetford. All these sees had been united to make a province for the Archbishop of Lichfield, who at this time was Adulf. Leo III., upon his attaining the popedom, favoured the request of King Kenulf and Athelhard, that the dismembered dioceses should be restored to the archbishopric of Canterbury, which was finally done in this council, which Adulf himself attended. It was decreed, "that the see archiepiscopal, from this time forward, should never be in the monastery of Lichfield, nor in any other place but the city of Canterbury, where Christ's Church is, and where the Catholic faith first shone forth in this island." The deed is signed by Athelhard and twelve bishops, each making beside his signature the sign of the cross.—Johnson, *Ecclesiastical Canon* Tom. vii. Conc. p. 1189. Wilkins' *Conc.*, vol. i. p. 166.

CLOVES-HOO (822). Held in 822. Cænwulf, King of Mercia, having forcibly seized several of the Church lands in Kent, threatening the Archbishop Wulfred with banishment in case of resistance, gave them to his daughter Wendritha, Abbess of Whinchcombe in Gloucestershire. After the death of Cænwulf, Wulfred was enabled to obtain redress, and in this council the property of the Church was restored.—Tom. vii. Conc. p. 1527. Wilkins' *Conc.*, vol. i. p. 172.

[1] Probably Hatfield, in Lincolnshire.
[2] Probably Elmham, in Norfolk.

CLOVES-HOO (824). Held in 824. In this council the difference which had existed between Herbert of Worcester and the monks of Berkley, concerning the monastery of Westbury, was settled; the monastery being surrendered to the bishop. The decree, dated October 30, was signed by the king, twelve bishops, four abbots, the pope's deputy, and several lords.—Tom. vii. Conc. p. 1555. Wi kins' *Conc.*, vol. i. p. 175.

COBLENTZ (922). [*Concilium Confluentinum.*] Held in 922, by order of the two kings, Charles the Simple, of France, and Henry of Germany. Eight bishops were present, Hermann, Archbishop of Cologne, presiding, who drew up eight canons, of which no more than five have come down to us. The sixth directs that monks shall submit in all things to the jurisdiction and control of the bishop of the diocese; also marriages between relations, as far as the sixth degree, are forbidden.—Tom. ix. Conc. p. 579.

COGNAC (1238). [*Concilium Copriniacense.*] Held on the Monday after the octave of Easter, 1238, by Gerard de Malemort, Archbishop of Bordeaux, together with his suffragans. Thirty-eight canons, or articles of regulation, were published, amongst which we find some which show what great abuses had then crept into the monastic system.

9. Orders that each bishop shall take care that sentences of excommunication pronounced by a brother bishop be enforced within his own diocese.

12 and 13. Forbid priests and monks to act as advocates in any cause, save that of their own churches or of the poor.

18. Fines those who continue forty days in a state of excommunication.

19. Directs that not only those persons who maltreat a clergyman shall be excluded from holding any ecclesiastical office or preferment, but their descendants also to the third generation.

20. Forbids abbots to give money to their monks in lieu of board, lodging, and clothing; also to take any entrance fee from new comers. Orders that, if the revenues of the house are too small for the maintenance of a large number of monks, the number shall be reduced.

22. Forbids monks to leave their walls without leave, and to eat abroad.

25. Orders that if either monk or canon shall be found to possess any property, he shall be deprived of church burial.

29. Forbids them to eat their meals with lay persons.

30. Forbids their living alone in priories, &c.—Tom. xi. Conc. p. 556.

COGNAC (1255). Held in 1255, by the same archbishop, in which thirty-nine canons were published. The first seventeen are but a repetition of those of the Council of Cognac, 1238.

19. Relates to fasting and abstinence.

20. Prohibits, under pain of excommunication, to eat flesh in Lent, especially on the first Sunday.

21. Contains a list of festivals to be observed throughout the year.

22. Declares that there are but ten prefaces.

23. Forbids the laity to enter the choir during service.

24. Directs that women about the time of their confinement shall confess and communicate.

26. Excommunicates those who attend fairs and markets on Sundays or festival days.

38. Forbids the married clergy to exercise any ecclesiastical jurisdiction.

39. Forbids to bury any corpse within the church, except that of the founder, the patron, or the chaplain.—Tom. xi. Conc. p. 746.

COGNAC (1260). Held in 1260, by Pierre de Roncevaux, Archbishop of Bordeaux. Nineteen statutes were made.

1. Forbids night-service or vigils either in the church or churchyard, on account of the disorders committed by the people who attended.

2. Forbids an ancient custom of dancing within the church on the day of the festival of the Holy Innocents, and choosing a mock bishop.

5. Forbids a priest to marry parties belonging to another parish without the licence of the chaplain or prior belonging to that parish.

7. Forbids, under anathema, cock-fighting, then much practised in schools.

15 and 16. Forbid extra-parochial burial without the

curate's permission. One object of this canon was to prevent the ecclesiastical burial of excommunicated persons —Tom. xi. Conc. p. 799.

COGNAC (1262). Held in 1262, by the same Archbishop of Bordeaux. Seven statutes were published.

1. Lays under an interdict those places in which ecclesiastical persons or property were forcibly detained.

5. Enjoins the clergy to say the office within churches with closed doors in places under interdict, and forbids any of the parishioners attending.

Another council was held by the same archbishop in the following year; the place is uncertain. Seven articles were agreed upon, of which the second declares that a person under sentence of excommunication for twelve months shall be looked upon as a heretic.—Tom. xi. p. 820-822.

COLOGNE (346). [*Coloniense.*] A council of fourteen bishops was held here (according to Sirmondus in 345) when Euphratas, the Bishop of Cologne, was deposed as a follower of Photinus, denying the divinity of Christ. As Euphratas, Bishop of Cologne, was present at Sardica in the year following, Pagi infers that his successor bore the same name; Sirmondus, that he had recanted and been restored to his see. Schram. i. 207.

COLOGNE (887). Held on the 1st of April 887. In it the ancient canons were confirmed, and censures pronounced against those who pillaged the property of the Church, oppressed the poor, and married within the forbidden limits.—Tom. ix. Conc. p. 396.

COLOGNE (1260). Held on the 12th of March 1260, by Conrad, Archbishop of Cologne. In it were drawn up fourteen canons of discipline for the clergy, and eighteen for monks. Amongst the former:

1. Is directed against those of the clergy who kept mistresses: forbids them to be present at the marriage of their children, and to leave them any thing by will.

3. Declares that all clergy should know how to read, and to chaunt the praises of God; and orders such as cannot do so to provide a deputy.

7. Orders that in churches belonging to canons, if there be no dormitory,[1] one shall be forthwith built, and that

[1] "*Dormitorium*," a gallery divided into several little cells, in which the monks live and sleep.

the said canons shall occupy it, that they may be always ready to assist at matins; also forbids them to eat or sleep out of the confines of their church.—Tom. xi. Conc. p. 784.

COLOGNE (1266). Held in 1266, by Engilbert, Archbishop of Cologne. Fifty-four canons were drawn up, which are chiefly against the plunderers of the Church, and those who killed, injured, and defrauded ecclesiastics. The last orders that the name of sacrilegious persons shall be kept in a book, and constantly read out.—Tom. xi. Conc. p. 835.

COLOGNE (1280). Held in 1280, by Sifridus, Archbishop of Cologne; eighteen canons were drawn up.

1. Relates to the life and conversation of the clergy, and forbids them to play at games of chance; directs them to say daily the office of the Blessed Virgin.

3. Relates to the state, &c., of the religious, and forbids monks or nuns to have any sort of property.

7. Treats at length of the sacrament of the altar, and directs that before celebrating the communion, the priests shall have said matins and prime, and have confessed, if they have the opportunity.

8. Treats of the sacrament of penance, and forbids priests to say, *themselves*, the masses which they impose by way of penance.

9. Of orders.

10. Of matrimony.—Tom. xi. Conc. p. 1107.

COLOGNE (1300). Held about the year 1300, by Wichbold, Archbishop of Cologne; twenty-two canons were published. The second orders deans to deliver in writing a list of all non-resident incumbents in their deaneries. 15. Orders all priests in the diocese to excite their parishioners to contribute towards the fabric of the cathedral of Cologne. 17. Orders that the clerks appointed to ring the bells shall not be illiterate persons, who, if occasion require, may be able to assist the priest at the altar. (*See* next council.)—Tom. xi. Conc. p. 1439.

COLOGNE (1310). Held on the 9th of March 1310, by Henry, Archbishop of Cologne, and three bishops. Twenty-nine canons were published.

11. Directs that the epistles and gospels shall be read only by persons in holy orders.

16. Directs that those persons, whose office it is to ring the

church bells, shall know how to read, in order that they may be able to make the responses; and also that they shall wear the alb during divine service.[1]

17. Directs that the rural deans shall provide that all their churches be furnished with proper ornaments.

21. Forbids to pronounce a curse against any person in the church, and to sing the "*Media Vita*" against any one, without the bishop's leave.

23. Directs that in future the year shall commence at the festival of Christmas, according to the use of the Roman Church.

Others forbid parishioners to receive the holy communion, at Easter, at the hands of any but their own curates; order nuns to keep close to their cloisters, and monks to observe strictly the rule of poverty.—Tom. xi. Conc. p. 1517.

COLOGNE (1423). Held in 1423, by Theoderic, Archbishop of Cologne. Eleven canons were made. Amongst other things, it was decreed, that clergymen convicted of incontinence should be deposed, if, after due warning, they did not amend their scandalous life; that priests alone should be named to preach indulgences and to collect alms; that canons and other clerks refrain from talking during divine service, under penalty of losing the allowance.

The ninth canon is directed against the doctrines of Wickliff and John Huss.—Tom. xii. Conc. p. 360.

COLOGNE (1452). Held in 1452, by Cardinal Nicolas de Cusa, legate *à latere* for Germany. Here it was decreed that a provincial council should be held at Cologne every three years, so that a synod should be held every year in one of the three dioceses; that all Jews, of both sexes, should have their dress marked with a circle, in order to distinguish them; that the clergy should keep their hair cut short; also, that processions with the holy sacrament should not be permitted to take place too frequently, and then that all should be done with extreme reverence.—Tom. xiii. Conc. p. 1378.

[1] Bede, who lived in the early part of the eighth century, seems to be the first author who speaks of bells (campanæ). Probably they were first introduced in churches in the seventh century. Originally it was the priest's duty to sound the bells. Charlemagne, in his Capitulars, l. vi. c. 168, directs that the priests alone shall ring the bells for the canonical hours; and at least as late as the last century, it was the custom at Nôtre Dame, in Paris, for the bells to be rung by clergymen in surplices.

COLOGNE (1536). Held in 1536, by Hermann Weiden, Archbishop of Cologne, assisted by his suffragans, and several others. This prince-prelate afterwards forsook the doctrines of the Church for those of Luther and the reformers of Germany. He established Bucer at Bonn in 1542, and invited Melancthon, Pistorius, and others. His clergy opposed him, and appealed to Rome, where he was cited to appear. In his absence he was excommunicated, April 16, 1546, and all his subjects released from their oath of allegiance. The clergy were ready to act upon this, but the nobles, whom the mild and virtuous life of the prelate had attached to him, refused to do so. Eventually, for the sake of peace, Weiden resigned, January 25, 1547, and died 1552. His successor, Prince Adolphus of Schawemburg, re-established the Catholic faith. The acts of this council are divided into fourteen articles, each article containing several decrees relating to the discipline of the Church.

Art. 1. Consists of thirty-six canons, and treats of the duties of bishops, especially in ordaining and visiting. Amongst other things:—4. Buying and selling of benefices, and worldly motives in giving them, are denounced as detestable; also, 32. Pluralities are condemned, and those who have the pope's licence for a plurality of benefices are bidden to inquire of their consciences whether they have God's licence also.

Art. 2. Relates to the offices of the Church, &c., and contains thirty-two canons. Bishops are exhorted to reform their Breviaries where they are defective, and to purge out all false or doubtful legends, which have been inserted, "*nescimus qua incuria*," instead of passages from Holy Scripture; directions are given that the Breviary be recited with reverence and attention, and that the mass be celebrated with proper devotion. Canon 15. Defines the proper use of organs, which, it states, are intended to excite devotion, and not profane emotions of joy. With regard to the morals and conduct of the clergy, it states (canon 22), that pride, luxury, and avarice are the principal causes of their evil reputation; and (in canons 23, 24, 25,) that they ought to abstain from great feasts and good living, and from drunkenness and other like vices.

Arts. 3, 4, and 5, relate to cathedral and other churches,

and those who serve them, to the mendicant friars, &c., and contain in all fifty-seven canons. Canons are ordered to live canonically, as their name imports, to remember the original intention of their institution, which was, that they should dwell together, &c. ; if they fail on any occasion to be present at mass after the epistle, or at the hours after the first Psalm, they shall be deprived of their allowance. Non-residence is forbidden. Persons having cure of souls are exhorted to be careful to exhibit a pattern to their flocks.

Art. 6. Relates to the preaching of the word of God, and contains twenty-seven canons; states that the preacher ought constantly to read in and meditate upon the Holy Scriptures; to accommodate his discourse to the understanding of his hearers; to avoid profane eloquence and worldly declamation, and everything tending to the ridiculous ; shows how the clergy are to instruct the people upon controverted subjects, and to repress vice. Canon 26 directs that the decalogue and creed shall be plainly recited immediately after the sermon.

Art. 7. Relates to the sacraments of the Church, and contains fifty-two canons. It reckons seven sacraments ; directs that the clergy should instruct the people that the visible part of a sacrament is but the sensible sign of the effect produced upon the soul ; it treats of each of the seven sacraments in detail. Amongst other things, it declares, that, in order to be admitted to the communion, it is necessary to have a pure conscience, a heart truly penitent, and a lively faith, to realise the truth of Christ's body, offered and his blood poured forth in that sacrament. With regard to the communion in both kinds, canon 15 directs the priest to teach those of his parishioners who are hurt at the denial of the cup, that the layman who receives the bread only, receives as fully and completely both the body and the blood of our Lord, as the priest does who receives in both kinds ; that the Church, out of reverence to the sacrament, and for the salvation of the faithful, hath thought proper so to order it, and that, consequently, the laity, being assured that they do receive both the body and the blood of Christ, should submit to its judgment.

Art. 8. Containing seven canons, is upon the subject of the maintenance of the clergy ; it forbids any fee for the administration of the sacraments or for burials; it also

enjoins the restoration of tithes by those laymen who had usurped them.

Art. 9. Containing twenty-one canons, speaks of the usages and customs of the Church; directs that fasting, being an ordinance of the Church, may not be neglected, and declares that to eat delicious first-meals on days appointed to be observed with fasting, is not to obey the spirit of the Church's injunction; it also explains the appointment of Rogation days, and declares that Sunday is to be observed and kept holy; that on that day it is the duty of the faithful to hear mass and the sermon, and to sing psalms and hymns; forbids fairs to be held on that day, and the frequenting of taverns.

Art. 10. Contains nineteen canons, and relates to monastic discipline.

Art. 11. Contains eight canons, relating to almshouses, hospitals, and similar establishments; states that it is the bishop's duty to look after the repair of those which have fallen into decay, and to provide for the spiritual care of those persons who dwell in them.

Art. 12. Contains nine canons, relating to schools, libraries, &c.

Art. 13. Relates to contests about ecclesiastical jurisdiction, &c., and contains four canons.

Art. 14. Relates to episcopal and other visitations, and contains twenty-four canons.—Tom. xiv. Conc. p. 484.

COLOGNE (1549). Held in 1549, by prince Adolphus de Schawemburg, archbishop. Several statutes were made for the reformation of the Church; the six principal methods recommended are the following.

1. The restoration of learning.
2. The examination of candidates for holy orders.
3. Care and diligence on the part of the clergy in the performance of their sacred function.
4. Episcopal and archidiaconal visitations.
5. The frequent convocation of synods.
6. The removal of the principal abuses.

1. As to the first, it was ordered that the education of the young should be confided only to persons of known purity of faith and life, and who had undergone an examination by the ordinary, or by persons approved by him. That no suspected nor contagious works should be allowed in colleges or universities.

2. It is declared that the examination of candidates for orders, and of persons to be instituted to benefices, belongs to the bishop alone, or to persons authorised by him; and that those who desire to be ordained shall give public notice of the same.

3. The clergy are ordered to inflict the penalty enjoined by the canons upon those whose sins have deserved it, and not to remit it for money. Pluralities are forbidden.

4. The end of episcopal visitations is declared to be the correction of vice, and the restoration of purity of life and discipline. Bishops are exhorted to take but few followers with them in their visitations, to avoid burdening their clergy.

5. The necessity of holding ecclesiastical synods is shown, in order to preserve the faith and discipline of the Church in their integrity, and to maintain purity of morals, to ensure the reformation of abuses.

6. Treats of the re-establishment of ecclesiastical discipline.

The statutes were approved by the emperor's letters patent.—Tom. xiv. Conc. p. 627.

COMPIEGNE (**756**). [*Concilium Compendiense.*] Held in 756. At this council, Pepin, King of France, several bishops and lords, together with the legates of Pope Stephen, were present. An organ sent by the Eastern emperor to Pepin was received. Eighteen canons were published, chiefly relating to questions about marriages.

1. Orders the separation of parties marrying within the fourth degree.

3. Declares that a wife taking the veil without her husband's consent, must be given up to him, if he requires it.

5. Allows a free man who marries a slave under the idea that she was free, to put her away and to marry again; also allows the same to a free woman.

9. Declares baptism administered by an unbaptised priest, in the name of the Blessed Trinity, valid.—Tom. vi. Conc. p. 1694.

COMPIEGNE (**1235**). Held on the 5th August 1235, concerning certain articles which, according to the Archbishop of Rheims, violated the liberties of the Church. The archbishop and six of his suffragans proceeded to St

Denys, in order to make a second monition to the king, which step induced the lords to prefer a complaint by letter to the pope against the bishops and clergy; this letter is dated September, 1235. The king (St Louis), by an ordinance, declared that his own vassals and those of the lords, were not bound, in civil matters, to answer any charge in the ecclesiastical courts; and that if the ecclesiastical judge should proceed to excommunicate any one in such a case, he should be compelled to remove the excommunication by the seizure of his temporalities. The pope exhorted St Louis to revoke this ordinance, declaring, amongst other things, that God had confided to the pope both the temporal and spiritual government of the world. However, the letter seems to have had little effect upon St Louis, who refused to revoke the edict.—Tom. xi. Conc. p. 503.

COMPIEGNE (1277). Held in 1277, by Peter Barbet, Archbishop of Rheims, with eight of his suffragans. They made a decree relating to the insubordinate conduct of the chapters of the cathedral churches of the province, who pretended, amongst other things, to a right to put a stop to divine service, and to lay the city under an interdict, for the sake of protecting their own immunities.—Tom. x. Conc. p. 1031.

COMPIEGNE (1304). Held on the 4th January 1304, by Robert de Courtenay, Archbishop of Rheims, assisted by eight bishops, and the deputies of three absent. They made five decrees.

2. Forbids the levying imposts upon the clergy under false pretences.

5. Restricts the dinner of the clergy of the province to two dishes, over and above the pottage or soup, except they have any great person at the table.—Tom. xi. Conc. p. 1402.

COMPOSTELLA (899). Held on Sunday, May 6th, 899, upon occasion of the dedication of the church to the Saviour and St James. In this synod Oviedo was raised to a metropolitan see.—*Esp. Sagr.* Tom. xix. p. 944. Seventeen bishops were present, together with King Alfonso, his family, and many others.—Tom. ix. Conc. p. 482.

COMPOSTELLA (1061). Held in 1061, by Cresconius, Bishop of Compostella. Amongst other things, it was de-

creed that all bishops and priests should say mass daily, and that the clergy should wear hair shirts on days of fasting and penitence.—Tom. ix. Conc. p. 1087. Aguirre tom. iii. p. 322, and Hardouin.

CONSTANCE (1414 to 1418). [*Concilium Constantiense.*] This council was assembled by Pope John XXIII., in accordance with the writ of the Emperor Sigismund. One of its chief objects was to put an end to the schism which had afflicted the Church for thirty years, and which was caused by the several claimants of the papacy. At this time, besides John (Balthasar Cossa), two others claimed the title of pope, viz., Pedro of Luna, a native of Catalonia, who styled himself Benedict XIII., and Angelo Corrario, a Venetian, who assumed the name of Gregory XII.

Another object of the council was to take cognisance of the heresies of Huss and Wickliff. The council was convoked to meet at Constance on the festival of All Saints, A.D. 1414, and so great was the influx of persons, that it was reckoned that not less than thirty thousand horses were brought to Constance,[1] which may give us some idea of the enormous concourse of people.

The council was opened on the 5th, with solemn prayer, and the first session held on the 16th November, in which John the pope presided, and delivered an address, in which he exhorted all present to give themselves entirely to the business of the council. After which the bull of convocation was read, and the officers of the council were appointed, viz.,

Ten notaries.

One guardian of the council.

Four *Scrutators*, viz., one auditor of the camera, one auditor of the Rota,[2] one "Scriptor apostolicus" and one canon of Rome.

[1] One archbishop alone brought with him six hundred horses. It was therefore no wonder that provender for cattle became extremely scarce; indeed, a regulation was subsequently made, restricting John himself to twenty horses; the cardinals, to ten each; the bishops, to five; and abbots, to four.

[2] "*Rota*," one of the chief tribunals of Rome, composed of twelve prelates called "auditors of the rota," eight of whom are Italians, two Spaniards, one French, and one German, the senior acting as president. The sovereigns of their respective nations nominate the last four. They take cognisance of all appeals relating to ecclesiastical suits, and to matters relating to benefices, &c. From them an appeal lies to the pope in persons. The origin of the name seems not to be very clear. Their judgments are called "decisions."

Four advocates.

Two promoters.

Four officers to superintend all matters relating to arrangement and ceremony.

Lastly, the canon of the eleventh Council of Toledo, held in 675, was read, which relates to the gravity and decorum to be observed in such assemblies.

In the interval between the first and second session, John Huss,[1] who, upon the strength of the emperor's safe-conduct had ventured to Constance, was treacherously seized and thrown into prison.[2] His accusers, who are said to have been also his personal enemies, drew up a catalogue of his imputed errors, which they presented to the pope and to the council. Amongst other things, they charged him with having taught publicly that the laity had a right to the communion in both kinds; that in the holy sacrament of the altar the substance of the bread remains unchanged after consecration; that priests living in mortal sin cannot administer the sacraments; that, on the contrary, any other person, being in a state of grace, can do so; that by "the Church," is not to be understood either the pope or the clergy; that the Church cannot possess any temporalities, and that the laity have a right to deprive her of them.

In this interval, moreover, vast numbers of temporal and spiritual dignitaries arrived; amongst others, the well-known Peter D'Ailly, Cardinal and Bishop of Cambray; also the Emperor Sigismund, who, on Christmas day, assisted at mass in the habit of a deacon, and chanted the gospel. In the month of February the deputies of Gregory and Benedict arrived, and now several congregations were held, and steps taken to persuade John to abdicate, on account of his notoriously immoral conduct. It was resolved to take the opinion of the various nations composing the

[1] According to Mansi, he arrived before the first session, on the 3rd of November. He also states, that the real cause of his seizure and imprisonment was this, that although he had been admonished not to preach or teach the Wickliffite doctrines of which he was accused during his residence at Constance, he nevertheless persisted in doing so. His imprisonment began on the 28th of November.

[2] "As for the burning of Huss after the security of a safe-conduct, that breach of faith must be charged upon the Emperor. For it was from his majesty and not from the Council that this protection was given."—Collier, *Eccl. Hist. of Great Britain*, vol. 1. p. 643. Fol. Ed.

council, and for that purpose it was divided into four classes, according to their nations, viz., 1, Italy; 2, France; 3, Germany; 4, England.[1] From each class a certain number of deputies were elected, having at their head a president, who was changed every month. The deputies of each nation then met separately to deliberate upon such measures as they considered best to propose to the council, and when any one class of deputies had agreed upon a measure, it was carried to the general assembly of the four nations; and if the measure, upon consideration, was approved, it was signed and sealed, to be presented at the next session, in order to receive the sanction of the whole council.

In one of these congregations a list of heavy accusations against Pope John XXIII. was presented, and, in consequence, deputies were sent to him to engage him to resign the pontificate. He, in answer, promised to do so, if his two competitors would, on their part, engage to do the same. Nevertheless, he put off from day to day making any clear and formal act of cession; and during that time the deputies of the university of Paris arrived with Gerson their chancellor.

In the second session, March 22, 1415, John made a formal declaration, accompanied with an oath, to the effect that he would abdicate, if by that means the schism could be healed. But, when, in a subsequent congregation, they proceeded to deliberate about a new election to the pontificate, John, disguised in a postillion's dress, secretly escaped from the city to the castle of Schaffhausen. The council proceeded, nevertheless, to labour to effect the union of the Church, and Gerson made a long discourse tending to establish the superiority of the council over the pope.

This discourse was the origin of the question, which was then very warmly agitated, viz., whether the authority of an œcumenical council is greater than that of a pope or not? Gerson proves that in certain cases the Church, or, which is the same thing, an œcumenical council, can assemble without the command or consent of the pope, even supposing him to have been canonically elected, and to live respectably. These peculiar cases he states to be—

1. If the pope, being accused, and brought into a posi-

[1] Baronius says into five nations, the Spaniards forming the fifth.

tion requiring the opinion of the Church, refuse to convoke a council for the purpose.

2. When important matters concerning the government of the Church are in agitation, requiring to be set at rest by an œcumenical council, which, nevertheless, the pope refuses to convoke.

In the third session, March 25, the Cardinal of Florence [1] read a declaration made in the name of the council, by which it is declared, first, that the council is lawfully assembled; secondly, that the flight of the pope cannot dissolve it, and that it shall not separate, nor be transferred to another place, until the union of the Church shall have been effected, and the Church reformed as to faith and morals; thirdly, that John XXIII. shall not withdraw his officers from Constance without the approval and consent of the council, nor shall the prelates leave the council without just cause.

The Emperor Sigismund was himself present in the fourth session, March 30, in which the Cardinal of Florence read the five articles upon which the fathers of the council had agreed. The most worthy of note is the decree, which declares that the aforesaid Council of Constance having been lawfully assembled in the name of the Holy Spirit, and forming an œcumenical council of the whole Church militant, hath received its authority immediately from our Lord Jesus Christ; a power which every person whatsoever, of whatever state or dignity he may be, even the pope himself, must obey in all matters relating to the faith, the extirpation of schism, and the reformation of the Church in its head and in its members. It was also decreed that the pope should not transfer the council to any other place, and declared null and void all processes and censures directed by the pope against those attending the council.

In the fifth session, April 6, the articles which had been read in the last, were a second time read, and unanimously approved. The departure of John was declared to be unlawful, and that he would justly subject himself to corporal punishment and imprisonment should he refuse to return. The emperor was charged to arrest all persons endeavouring to quit Constance in disguise. Also the decree of the

[1] Cardinal Francesco Zabarella, Archbishop of Florence, commonly called the Cardinal of Florence.

Council of Rome against the writings of Wickliff was confirmed.[1]

The emperor was present in the sixth session, April 16, in which Pope John XXIII. was summoned to present himself at the council, or to issue a bull, declaring that he had vacated the pontificate. It is, however, easy to see by his answer to the deputies, that his design was only to amuse the council, and thenceforward the fathers resolved to proceed against him as against a notorious heretic and schismatic. A citation was also issued against Jerome of Prague.

In the seventh session, May 2, John was cited to appear in person with his adherents within nine days, in order to justify himself with respect to the charges of heresy, schism, simony, and various other enormous crimes brought against him; in case of refusal, they declared that they would proceed against him. It may be observed that John, after many removals, had at this time settled at Brisac.

In this session the affair of Jerome of Prague was again discussed.

In the eighth session, May 4, the condemnation of Wickliff's errors was proceeded with. The errors imputed to him were contained in forty-five articles or propositions. He is said in the first three to deny the doctrine of transubstantiation and a real corporal presence. In 4, to assert that a bishop or priest, in mortal sin, cannot perform the proper functions of his office. In 6, that God is obliged to obey the devil. 8, That a bad pope has no power over the Church. In 13, that they who hinder preaching will be held excommunicated by Christ in the last day. 16, That the temporal powers may, at will, take away the property of the Church. 18, That tithes are merely charitable offerings, which may be denied to the bad ministers. 27, That all things happen by an absolute necessity. 28, That confirmation, ordination, and consecration of places have been reserved to the pope and to bishops solely for the sake of gain. 29, That universities, schools, &c., are mere vanities, which help the devil as much as they do the Church. 34, That all of the order of mendicants are heretics. 35, That no one entering into any order of religion can keep the Divine precept, and therefore cannot attain to the kingdom

[1] The decrees of the fourth and fifth sessions were entirely approved and received by the clergy of France, in an assembly held in 1682.

of heaven. 37, That the Church of Rome is the synagogue of Satan. 38, That the decretals are apocryphal, and the clergy who study them fools. 39, That the emperor and secular princes who endowed the Church were seduced by the devil. 41, That it is not necessary to salvation to believe that the Roman Church is supreme amongst all other churches. 42, That it is folly to put faith in the indulgences of popes and bishops. 44, That Augustine, Benedict, and Bernard are damned, unless they repented of having had property, and of having entered the religious state. 45, That all religions indifferently have been introduced by the devil. All of these forty-five articles, together with all the books written by him, were condemned, and his bones ordered to be dug up, and cast out of consecrated ground.

In the interval between sessions eight and nine, John XXIII. was arrested at Fribourg.

In this session, May 13, a proposition was received from the pope, offering to send three cardinals to the council to answer the charges brought against him; but the council rejected the offer. Two cardinals and five prelates were nominated to summon the pope thrice at the door of the church, and as he did not appear, an act declaring this citation was drawn up.

After this session the depositions of witnesses against John were taken; amongst the ten who came forward were bishops, abbots, and doctors.

On the following day, in the tenth session, May 14, the commissioners made their report of the depositions against the pope. After which, having been again cited thrice without appearing, the council proceeded to declare John XXIII. convicted of the charges brought against him; viz., of having brought scandal upon the Church by his corrupt life, and of having publicly been guilty of simony, and as such, suspended from the exercise of any of the functions of the papal office and from every administration temporal or spiritual, with a prohibition, at the same time, to every Christian, of whatever rank or condition, to obey him thenceforth directly or indirectly, under penalty of being punished as an abettor of schism. The accusations were contained under seventy heads, all well proved; but fifty only were read in the council (in the following session), relating chiefly to his simony, his worldly life, his vexatious conduct, his false oaths,

&c.; other things which decency required to be passed over in silence, were suppressed. Sentence of suspension having been thus pronounced, messengers were sent to him to notify what the council had decreed. He did not deny the justice of his sentence, recognised the council as holy and infallible, and delivered up the seal, ring, and book of supplications, which they demanded of him, begging the council to take measures for his subsistence and honour.

In the eleventh session, May 25, the various heads of the accusation against John XXIII. were read. Jerome of Prague, who had endeavoured to escape, was arrested, and thrown into prison.

In the following session, May 29, the sentence of deposition against John XXIII. having been read, and unanimously approved, was definitively passed; at the same time, all the three competitors for the papacy were declared incapable of being elected again.

In the thirteenth session, June 15, a decree was made, in reply to a petition presented by the Hussites, upon the subject of the communion in both kinds, to this effect, that although Jesus Christ instituted the holy sacrament of the Eucharist after supper, under the two kinds of bread and wine, nevertheless, the use sanctioned by the Church is not to celebrate that sacrament after supper, nor even to permit the faithful to receive it otherwise than fasting, except in cases of sickness or other necessity; and that, secondly, although in the primitive Church this sacrament was received by the faithful in both kinds, yet, in after-ages, the laity had been permitted to receive in one kind only, viz., the bread, and for this reason, because it ought to be most surely believed that the whole body and the whole blood of Jesus Christ is truly contained under the species of bread; that, therefore, the custom introduced by the Church must be regarded as a law, which may not be rejected or altered at the will of individuals, without the sanction of the Church; and that to maintain that this custom is sacrilegious or unlawful is an error, such that the obstinate perseverance in it deserves to be punished as heresy, and even with the secular arm, if necessary.

In this session, July 4,[1] several decrees were read: the

[1] [In the preceding *Baronius.*] Also the three rival popes were by name excluded from the possibility of being again elected.

first of which forbad to proceed to the election of a new pope, without the consent of the council; also the abdication of Gregory XII. was received, being made in his name by Charles de Malatesta and Cardinal Dominic. Pedro of Luna was called upon to do the same; but he steadily refused to the day of his death, which happened in 1424.

In the fifteenth session, July 6, the trial of Huss, who was brought before the council, was terminated.

The promoters of the council demanded that the articles preached and taught by John Huss, in Bohemia and elsewhere, being heretical, seditious, deceitful, and offensive to pious ears, should be condemned by the council, and that the books from which they were extracted should be burned. Huss not being willing to retract, was condemned to be degraded and given over to the secular arm, and in the end was cruelly burned alive, on the 6th of July 1415. In the same session, the opinion of John Petit, a D.D. of Paris, was condemned as heretical, scandalous, and seditious; he maintained that any individual had a right to take away the life of a tyrant, and that the deed was even meritorious; no sentence, however, was passed upon the author of this opinion, who was protected by the Duke of Burgundy and other powerful friends.

In the two following sessions, July 11 and 15, preparations were made for the departure of King Sigismund, who proposed to go in person to the King of Arragon, to induce him to renounce the cause of Pedro of Luna.

In the eighteenth session, August 17, various decrees were made, one declaring the same credit and obedience to be due towards the bulls of the council, as to those of the holy see.

In the next session, September 23, Jerome of Prague, terrified by the horrible end of Huss, was induced to make a recantation of the errors imputed to him. A declaration was also made, in which it was stated that, notwithstanding the safe conduct of kings, inquisition might always be made into the conduct of heretics.

In the twentieth session, November 21, at which Andrew, titular Archbishop of Rhodes, was present, the differences between the Bishop of Trent and Duke Frederick of Austria were discussed. The twelve Chapters of Narbonne

agreed upon between King Sigismund, and the deputies of the council, and the deputies of Benedict, were approved.

After the session, an assembly was held to consider concerning the reformation of the Church, and the repression of simony.

Also, in the interval between the twentieth and twenty-first sessions, several congregations were held; in one, the affair of John Petit was further discussed; in another, held April 27, 1416, Jerome of Prague, whose retractation was suspected, was brought forward.

In the next session, May 30, 1416, Jerome was again brought before the council, and revoking his forced retractation, spoke boldly in favour of his original opinions; sentence was then passed upon him, he was declared to be a relapsed heretic, was excommunicated and anathematised, and lastly, was handed over to the secular arm, and burned.

Measures were taken in this session, October 15, to unite the Arragonese to the council, they having hitherto acknowledged Benedict XIII.

In the twenty-third session, November 5, 1416, the proceedings against Benedict XIII. (Pedro of Luna) commenced, and he was definitively condemned in the thirty-seventh, July 26, 1417, when he was deposed, and declared to be a perjurer, and to have brought scandal upon the whole Church, &c.; and, as such, the council degraded and deposed him, deprived him of all his dignities and offices, forbidding him thenceforward to consider himself as pope, and all Christian people who obey him, under pain of being dealt with as abettors of schism and heresy.

To the thirty-fifth session, the countries acknowledging Benedict sent deputies.

In the thirty-eighth session, July 28, the decree of the council, annulling all sentences and censures uttered by Benedict XIII. against the ambassadors or allies of the King of Castile, was read. It forbad the pope for the future to take the first-fruits of vacant benefices, which it declared to belong to those to whom ancient use gave them.

In the thirty-ninth session, October 9, the question of Church reform was entered upon, and several decrees made, one of which declares the necessity of frequently holding councils, in order to check the progress of heresy and schism, and directs that another œcumenical council shall

be held five years after the dissolution of the present; a third, seven years after the second; and, after that, one every ten years, in a place appointed by the pope at the close of each council, with the approbation and consent of the council; in case of war or pestilence, the pope, with the concurrence of the cardinals, to have power to appoint any other place, and to hasten, but not to retard, the time for assembling. Another decree provides for cases of schism, and orders that, when there shall be two claimants of the papal chair, a council shall be held in the very next year, and that both claimants shall suspend every administration until the council shall have commenced its sittings. The third decree relates to the profession of faith, which the newly elected pope was to make in the presence of his electors; in it eight œcumenical councils are recognised,[1] besides the general councils of Lateran, Lyons, and Vienne. A fourth decree is directed against the translation of bishops.

In the fortieth session, October 30, a decree, containing eighteen well-matured articles of reformation, was proposed. It was there provided that the new pope, whom they were about speedily to elect, should labour to reform the Church, in its head and in its members, as well as the court of Rome, in concert with the council, or the national deputies. Its principal articles relate to the annates, the reserves of the apostolic see, the collations to benefices, and the expectatives; what causes may or may not be carried to Rome; in what cases it is lawful to depose a pope, and how it can be done; to the extirpation of simony; to dispensations; to indulgences, and to tithes.

The article upon the annates or first-fruits was very warmly discussed by the cardinals and national deputies, but the latter finally declared that it was necessary to suppress them altogether, and chiefly for this reason, that whereas they had been originally but a voluntary offering to the Roman see, they had subsequently been made, under pretext of custom, an obligatory payment. In fact, we find no mention of annates before the time of Clement V., who for three years imposed them upon England, but was opposed by the parliament. Boniface IX. was the first who pretended to claim

[1] Namely, two of Nicea, four of Constantinople, Ephesus, Chalcedon.

them as a right attached to the dignity of sovereign pontiff. Moreover, the taxing of benefices was pronounced a simoniacal exaction.

In the forty-first session, November 8, it was decreed, that for this time alone, six prelates of different nations should be chosen within the space of ten days, in order to proceed to the election of the pope with the college of cardinals. Accordingly the electors held a conclave, and on the 11th of November after, Cardinal Colonna was elected pope, and took the style of Martin V. After his coronation, the national deputies having required of him that he would labour to effect a reformation of the Church, he renewed his promise to do so.

In the forty-second session, December 28, the new pope presided, and the emperor was present. A bull was read, releasing the emperor from the custody of Balthasar, and ordering him to be delivered over to the pope. The national deputies presented a memorial on the subject of reform to the pope. Martin, troubled by their importunity, gave in a scheme of reformation, based upon the eighteen articles proposed in session forty.

Between this and the forty-third session the pope issued a bull confirming the acts, &c., of the Council of Constance. In the edition of Haguenau, A.D. 1500, this bull is regarded as the act of the council itself, whereas in other editions it appears to be the pope who approves and confirms the council. However this may be, the first article of this bull is worthy of remark, for in it Martin desires that any one suspected in the faith shall swear that he receives all the œcumenical councils, and especially that of Constance, which proves that the pope considered this council lawful and œcumenical, and as he desired that all the acts of this council should be received by all persons, he thereby approves that passed in the fifth session, which declares the superiority of the council to the pope.

In the forty-third session, March 21, 1418, decrees were published restraining the abuse of exemptions and dispensations, and condemning simony. The canons relating to modesty of dress in ecclesiastics were renewed, but no other objects of reform were proposed besides those contained in the decree of the fortieth session, and of them six only were drawn up in this forty-third session. The

reformation of the college of cardinals and of the court of Rome, which had been decreed by the council, was passed over without notice.

The pope, in order to satisfy the decree made in the thirty-ninth session, April 19, appointed Pavia for the meeting of the next council.

On the 22nd of April 1418, the last session was held. After the celebration of high mass, the pope read a discourse to the council, which being ended, one of the cardinals, by order of the pope and council, dismissed the assembly with the words, "Go in peace." This council lasted three years and a half.[1]—Tom. xii. Conc. p. 1-294. Herman Vander Hart, *Acta Concil. Const.* 6 vols. in fol. 1698. *Bourgeois de Chastenet, Hist. du Conc. du Constance.* Paris, 1718.

CONSTANTINOPLE (359). [*Concilium Constantinopolitanum.*] Ten bishops from the Arian, and ten from the semi-Arian factions at Seleucia, attended at the opening of this council, which Acacius of Cesarea persuaded the emperor to call together. Ursacius and Valens and other Arians afterwards appeared from Ariminum, pretending to represent that council. On their arrival they communicated with the Acacian legates from Seleucia. The emperor strenuously endeavoured to compel all to subscribe the creed of Ariminum, with the Acacian alterations, and even threats and violence were employed, so that eventually Constantius' will prevailed, and most of the semi-Arian legates from Seleucia agreed; the exception was Basil of Ancyra. Eleusius of Cyzicus, Eustachius of Sebastia, and some others were deposed and excommunicated. Also Aelius, accused of many crimes, was deposed from the priesthood, and St Cyril of Jerusalem, reinstated in his see at the Council of Seleucia, was here again deposed, also St Hilary of Poitiers, who was present, was, by the emperor's orders, sent back to his see, and Basil was banished to Illyria. According to some these events took place in two councils held nearly concurrently.

CONSTANTINOPLE (360). Held by Acacius of Cesarea, in which sixty-two bishops, mostly Anomœans, excommunicated and deposed Macedonius, the Arian

[1] In this council it is said that H. de Abendon, Warden of Merton, advocated the claim of the University of Oxford to take precedence of that of Salamanca, which was allowed.

bishop of Constantinople; Basil, Bishop of Ancyra; Eleusius of Cyzicus, and others. Basil was banished to Illyria.—Socrates, Lib. 2. cap. 42.

CONSTANTINOPLE (381). The second œcumenical council was held at Constantinople, A.D. 381, probably before Easter, convoked by order of the Emperor Theodosius.

The principal objects for which this council was convoked were the following:

To confirm the faith as delivered at Nicea.

To appoint a bishop to the church of Constantinople.

To take measures for the union of the Church.

To make regulations for the good of the Church.

Bishops attended from all parts of the East, except (in the early part of the council) Egypt. The number of those present, as commonly received, was one hundred and fifty, but the signatures amount to one hundred and forty-two only. Amongst the more celebrated of the bishops were St Gregory of Nazianzum, Isidorus of Tyre, Gelasius of Cesarea, St Meletius of Antioch, St Gregory of Nyssa, St Peter of Sebaste, St Amphilochius of Iconium, St Pelagius of Laodicea, St Eulogius of Edessa, St Cyril of Jerusalem, Helladius of Cesarea in Cappadocia, Diodorus of Tarsus, and Acacius of Berea. "Never were there," says Tillemont, "in any council of the Church, so large a number of saints and confessors." It does not appear that any letter or deputies were sent on the part of Damasus, the pope, or of any other bishop in the West. Theodosius assembled this council from the Eastern Church only. St Meletius at first presided, although his ill health obliged him frequently to absent himself.

The first question considered was that relating to the Church of Constantinople, and it was declared that Maximus,[1] called the Cynic, had not been lawfully made

[1] This Maximus pretending singular holiness, had deluded St Peter, Bishop of Alexandria, and prejudiced him against St Gregory (of Nazianzum) then acting as bishop of the few Catholics at Constantinople. So completely was Peter deceived that he went the extreme length of sending bishops, who secretly, by night, consecrated Maximus to the see, administered by Gregory. Maximus was expelled from Constantinople, as well as from the presence of Theodosius, to whom he betook himself, and could find no other supporter than Pope Damasus, who was prejudiced against St Gregory.

bishop; that his ordination, and all that he had since done in his pretended character of bishop, was null and void, and that in fine he was a usurper of the see of Constantinople. Then they proceeded to elect to the see St Gregory of Nazianzum, and eventually, notwithstanding his entreaties and tears, obliged him to accept the office. During these proceedings, St Meletius, whose health had been rapidly failing, passed away, and St Gregory of Nazianzum succeeded him as president of the council. He endeavoured with all his powers that Paulinus should be left in the see of Antioch, with the view of appeasing the divisions of that Church; but his efforts were ineffectual. The council refused to confirm Paulinus in the see, and recommended St Flavianus, the choice of the people of Antioch, who subsequently was elected, and the schism continued for seventeen years longer, Evagrius having been set up to fill the place of Paulinus, by his followers, and even uncanonically consecrated by Paulinus himself. Flavianus was put out of the communion of the whole West and of Egypt. The Macedonian bishops and those of Egypt (who had now arrived) vehemently opposed him, objecting to his election upon the ground that, being already bishop of another see (which he strictly was not), he ought not to have been translated to that of Constantinople. In consequence of this, St Gregory entreated the fathers to permit him to resign the see of Constantinople, which he, in the end, did, and Nectarius, a senator of Tarsus, was elected in his room. During this interval, Timothy, Bishop of Alexandria, presided over the council; but Nectarius, immediately after his election, took that office upon himself. Now Nectarius, so far from having passed through the inferior degrees, as the canons direct, had not been even baptised.

The exact time at which the following acts were passed in the council is unknown. After labouring in vain to unite the Macedonians to the Church, by proposing to them to receive the faith as settled at Nicea, and which they had previously accepted, they were pronounced to be heretics. The council published in all seven canons.

1. Confirms the faith of the Council of Nicea, and anathematises ("extrema execratione ac detestatione") all who deny it, especially the Arians, Eunomians, Eudoxians, Sabellians, Apollinarians, and others.

2. Forbids bishops to go beyond their borders, and to trouble other dioceses. Orders that the Bishop of Alexandria shall have the sole administration of Egypt, and that the privileges given to the Church of Antioch by the Nicene canons shall be preserved. Orders that the affairs of the Asian, Pontic, and Thracian dioceses shall be severally administered by their respective bishops, and that the synod of each province shall administer the affairs of the province, according to the canon of Nicea.

3. By this canon the primacy of honour is given to the Bishop of Constantinople after the Bishop of Rome, on account, as it states, of its being "the new Rome."[1]

4. Declares the nullity of the consecration and of the episcopal acts of Maximus.

5.[2] As regards the Book of the Western Church, we have also received those in Antioch, who confess one and the same Divinity in the Three Persons of the Holy Trinity.

6. Lays down a rule for ecclesiastical judgments, and permits all persons whatever to bring an accusation against a bishop or any other ecclesiastic on account of any private injury or wrong said to have been received; but in Church

[1] ". . . Constantinopolitanus tamen Episcopus obtineto præcipuum honorem et dignitatem secundum Episcopum Romanorum, ideo quod Constantinopolis Nova Roma est." According to Dupin, the popes rejected the canons of this council on account of the foregoing passage. Yet see the Lateran council, A.D. 1215, chap. v.

[2] Great doubt exists whether this and the two following canons were made in this council; they are omitted in two of the versions. It is also extremely doubtful what is meant by the "Book of the Western Church." According to Beveridge this book was the letter of the western bishops inviting the Orientals to the Council of Rome, in 382, to which an answer was returned in the following Council of Constantinople. But it is more probable that the epistle of Pope Damasus, circulated throughout the East, and received by the Council of Antioch in 380, is intended. (*See* C. ANTIOCH, A.D. 380.) Some suppose it to mean the Nicene definition of faith, as confirmed at Sardica.—Hammond's *Canons of the Church.*

The Book mentioned is probably the Confession of Faith transmitted from the West through St Athanasius and St Basil, and by him sent on to St Meletius, and there signed by him and the bishops in communion with him.—Dr Pusey.

matters it directs that no accusation shall be received coming from heretics or schismatics, or from persons excommunicated or deposed, or accused of any crime, before they shall have justified themselves.

7. Gives direction as to the manner in which heretics ought to be received into the Church; Arians, Macedonians, Sabbatians, Novatians, Quartodecimani,[1] and Apollinarians, were simply to be required to renounce their errors in writing, to anathematise all heresies, and to be anointed with the holy chrism on the forehead, eyes, nose, mouth, and ears, that they might receive the Holy Spirit. Others, such as the Eunomians (who baptised with one immersion), Montanists, Sabellians, &c., were to be received as heathens, *i.e.*, to be catechised, exorcised, and baptised.

As to the faith, the council (in canon 1) condemned the Arians, semi-Arians, and Eunomians, who denied the proper Divinity of the Word; the Macedonians, who refused to recognise that of the Holy Spirit; and the Apollinarians, who denied the truth of the Incarnation.

The consubstantiality of the Holy Spirit with the Father and the Son, was set forth, the acts of the Council of Nicea were confirmed, and all the recent heresies anathematised; further, the creed of the Church, as laid down at Nicea, was extended to meet the heresies of the Apollonarians and Macedonians. Thus for the words, "He was incarnate," as contained in the Nicene creed, were substituted "He was incarnate by the Holy Ghost of the Virgin Mary." The original creed of Nicea said simply, "He suffered and the third day He rose again, ascended into heaven, and shall come again to judge the quick and the dead."

The Constantinopolitan creed says, "He was crucified also for us under Pontius Pilate. He suffered, and was buried; and the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end."

[1] In the original Greek, τεσσερεσκαιδεκατίται, *i.e.*, those who kept the festival of Easter on the 14th day of the Paschal moon, and not on the Lord's day.

The Nicene creed also makes mention only of the Holy Spirit, omitting the Church. The creed, as settled at Constantinople, is exactly the same with that which is said at this day at communion in all Catholic churches, with the exception of the words, "and the Son," in the article concerning the procession of the Holy Spirit; the council said only that the Spirit proceeds from the Father, the words, "and the Son" (filioque), were subsequently added by the Western Church, first in Spain in 589. *See* C. TOLEDO, A.D. 589, and Hammond's *Canons of the Church*, Const. 381.

The acts of this council remaining to us are the creed, the seven canons, and the letter addressed to the Emperor Theodosius, requesting him to confirm the acts of the council—"We, therefore, entreat your clemency . . . . as by your letter convoking the council, you have honoured the Church, so now you would, by your sentence and seal, confirm the summary of its acts, and the conclusion arrived at."—Tom. ii. Conc. p. 911.

CONSTANTINOPLE (394). Held on the 29th September 394, on occasion of the dedication of the church of the apostles, Peter and Paul, built by Ruffinus, Prefect of the Pretorium. The dispute concerning the bishopric of Bostra was brought before this council.[1] Nectarius of Constantinople presided, in the presence of Theophilus of Alexandria, and Flavianus of Antioch, Gregory of Nyssa, Palladius of Cesarea in Cappadocia, and many other bishops of note. It was determined, that although three bishops are sufficient to consecrate, a larger number is required in order to depose. —Tom. ii. Conc. p. 1151.

CONSTANTINOPLE (403). Held in 403, by forty or sixty bishops, in support of St Chrysostom, unjustly deposed by the pseudo-council, "ad Quercum," because of his non-appearance there. Although Arcadius had weakly confirmed this deposition, and banished him into Bithynia, his exile lasted but for *one day*, for the Empress Eudoxia, frightened by a terrible earthquake, which happened at the time, sent after him to recall him, and he re-entered Constantinople in triumph.—Tom. ii. Conc. p. 1331. D.

[1] Agapius and Bagadius (or Gebadius) both claimed to be lawful bishops of this see, *Or. Christ*, vol. ii. p. 355.

CONSTANTINOPLE (403). Held in the same year. After the restoration of St Chrysostom to his bishopric, he ordered those priests and bishops who, upon his condemnation, had intruded into the sees and benefices of his followers, to be deposed, and the rightful pastors to be restored; he then demanded of the emperor that his own cause should be considered in a lawful synod. Upon which sixty bishops assembled, who came to the same conclusion with the last council, viz., that St Chrysostom had been unlawfully deposed in the council, "ad Quercum," and that he should retain the bishopric.—*Soz.* l. 8, c. 19.

CONSTANTINOPLE (427). Held in 427, under the Patriarch Sisinnius. The acts of the Council of Sida, against the Messaliani were read and confirmed.—Pagi, in Baron. A.D. 427., No. viii.

CONSTANTINOPLE (448). Held on the 8th day of November 448, by Flavianus, Bishop of Constantinople, for the condemnation of Eutyches. The following is a slight sketch of the man and of his errors:—

Eutyches was abbot of a large monastery near Constantinople; he was already advanced in life when he began to publish his heresies. St Leo speaks of him as an old man, equally imprudent and ignorant; in fact, he had neither learning nor talent, but a great deal of pride, and choosing rather to follow his own private judgment, than the teaching of the Church, with regard to the mystery of the Incarnation, he fell away. Wishing to refute the heresy of Nestorius, who maintained that the Son of the Virgin was man only, and not God, he went so far as to declare that He was not truly man, and that He had but the *appearance*, and not the reality of a human body.

According to Nestorius, the Word of God was not *made man*, in uniting the human to His Divine nature; according to Eutyches, He was made man in such a way, that the Divine and human nature being united in Him, formed but one substance and one nature. This was the distinctive point in his heresy, and all the offsets from it, that there is in our Lord only *one nature.*

In order in some degree to qualify this notion, he declared that our Lord "had two natures before the union, but that after the union of the two natures they formed but one;"

an error from which the most fatal consequences necessarily flow ; for in taking from our Lord the reality of His human nature, he took from Him His character of Mediator, and, at the same time, destroyed the reality of His sufferings, death, and resurrection.

Eutyches seems to have been drawn into this error by degrees, and at last he spread his doctrine, not by his writings, but by means of the discourses which he delivered before the monks over whom he presided, and others. When his heresy was beginning to work its way amongst the people, Eusebius, Bishop of Dorylæum, zealously set himself to oppose it, and may justly be considered as the main cause of the first condemnation of Eutyches. After having in vain tried to convince the latter of his error, Eusebius warned Flavianus of what was going on, and seized the opportunity afforded by the assembling of a council, to settle certain differences between the metropolitan of Lydia, and two of his suffragans, to present a petition, in which he accused Eutyches of heresy, and earnestly prayed that they would take the case into consideration, and cite Eutyches to appear before them, which was accordingly done.

In the second session, held November 15th, there were present eighteen bishops ; and at the request of Eusebius, the letter of St Cyril to Nestorius, confirmed by the Council of Ephesus, and another by the same, were read. This done, Eusebius maintained that these letters contained the true faith, and that from them he would refute those who attacked the faith of the Church.

Flavianus declared his adherence to the doctrine contained in these letters, and further explained the faith with respect to the mystery of the incarnation : he said that our Lord is perfect God and perfect man, consubstantial with the Father as to His Godhead, and consubstantial with His mother as to His manhood ; that the two natures are united in one ὑπόστασις and one person, so that after the incarnation there resulted one Jesus Christ.

All the bishops agreed to this definition of the faith, which was subsequently more authoritatively confirmed by the Council of Chalcedon ; Flavianus then went on to say, "If any one maintains a contrary faith, we separate

him from the ministry of the altar and from the body of the Church," which sentence was unanimously approved.

In the meantime, Eutyches, who had been cited to appear, excused himself to the deputies by saying that, on retiring from the world, he had made the resolution never to leave his monastery, and that, besides, Eusebius was his personal enemy; that as to his faith, he was ready to agree to the exposition of faith made in the holy Councils of Nicea and Ephesus, and to subscribe to their interpretations; at the same time, if the fathers in those councils had been deceived, or had erred in some few of their expressions, he declared that he neither would condemn nor follow them, but that he would follow the Holy Scriptures alone, as a more sure guide than the expositions of the fathers.

The deputies having reported this answer of Eutyches, in the third session, the council judged it right to cite him a second time; and in the interval, it was proved that he was endeavouring to form a party amongst the monks of his own and other monasteries. When the deputies of the council, who were sent to cite him the second time, had arrived, he persisted in saying that he could not violate the resolution which he had made. This answer being also reported to the council, it was resolved to cite him for the third and last time, but still he refused to appear; nevertheless, he sent to the council the archimandrite Abraham, to plead his cause; he was, however, refused a hearing, upon the ground that it was the duty of Eutyches to appear in person. Subsequently, he promised to attend on the 22nd of November, and the fathers, at the instigation of Flavianus, granted him this delay. Eutyches, however, availed himself of it only to have recourse to the eunuch Chrysapius,[1] a chief officer of the emperor; and upon the plea that his life would be in danger if he were to present himself at the council, he obtained a large escort of soldiers to accompany him there.

In the sixth session, of the 22nd November, thirty bishops

[1] This man was the kinsman of Eutyches and had taken deep offence at the refusal of Flavianus to make him the accustomed *present* upon his elevation to the patriarchate. To him may, in a great measure, be attributed all the evils which followed.

being present, they demanded whether Eutyches was in attendance, and presently he arrived in great state, surrounded by a large body of monks and soldiers; an officer then presented a letter from the Emperor Theodosius, to the effect that he had chosen the patrician Florentius to assist in the deliberations of the council. This appointment Flavianus had opposed to the best of his power, but in vain. The letter having been read, cheers were given for the emperor, and shortly after Florentius arrived. The acts of the preceding sessions were then read, and Eutyches was questioned as to whether he believed in a union of the two natures. In his answer he declared it to be his opinion that there were two distinct natures before the incarnation. Eusebius then inquired of him whether he confessed two natures in our Lord *after* the incarnation, and that He was of the same substance with mankind as to the flesh? Feeling himself in a strait, and hard pressed, he declared that he had not come there to dispute, but to give an account of his faith, and at the same time presented a paper, which he said contained the substance of his belief. Being told to read it to the council, he refused, and Flavianus then decided that it could not be received; upon which Eutyches said that he confessed that Jesus Christ incarnate was born of the blessed Virgin, and was made perfect man for our salvation.

Flavianus, however, wishing for a more precise declaration, demanded of him whether he believed our Lord to be consubstantial with His mother and with us, as to the flesh, and to be of two natures; the first point he confessed; as to the second, in answer to a question put to him by Florentius, he said that our Lord had been of two natures *before* the union, but that after the union he recognised one nature only. Basil of Seleucia then said, "If you do not admit two natures after the union, you admit a mixture and confusion of natures." Eutyches was then told that he must anathematise every thing contrary to the doctrine which had just been read from St Cyril's writings; this, however, he absolutely refused, saying that if he were wretched enough to do so, he should be anathematising the fathers, upon which all the bishops in council rose up, crying out that Eutyches himself was anathema. The sentence of the council was, that he should be deposed;

but before pronouncing judgment, fresh entreaties were made to him to induce him to recognise in the Lord Jesus Christ two natures after the incarnation. Even Florentius exhorted him to confess the two natures. Eutyches, however, only replied to those entreaties by bidding them read certain writings, as he said, of St Athanasius,—probably some spurious work attributed to him, and perhaps written by Apollinaris. Since he would yield nothing, it was unanimously agreed that it was in vain to make any further attempts to persuade him, and his sentence was accordingly read by the priest Asterius.

The sentence was to the effect that Eutyches, having been fully convicted of following the errors of Valentinus and Apollinaris, was thenceforth entirely deprived of all ecclesiastical dignity, excluded from the communion of the Church, and deprived of his monastery; and that whoever would not withdraw from intercourse with him should be excommunicated. This sentence was signed by thirty or thirty-two bishops, and by twenty-three abbots. It is said that Eutyches, in a low voice, declared to Florentinus that he appealed to an œcumenical council, and that he gave to him, after the council was over, a petition to that effect. The condemnation of Eutyches was signed by the abbots of Constantinople, and by the eastern bishops; but the Egyptian monks rejected it. In the end, Eutyches prevailed upon the emperor to summon a council at Ephesus to try his case. [Latrocinium Ephesinum, 449.]

On the 9th of April, in the following year, the act of condemnation against Eutyches was confirmed in another council, consisting of thirty bishops.—Tom. iii. Conc. p. 1466 and 1470.

CONSTANTINOPLE (450). Held in 450, under Anatolius, the successor of Flavianus in the see of Constantinople, who had died of the injuries he received in the Latrocinium, or pseudo-council of Ephesus. All the bishops, abbots, priests, and deacons at the time in Constantinople were present. The letter of St Leo to Flavianus was read, together with the passages from the holy fathers which he adduced in support of his doctrine. Nestorius and Eutyches, together with their dogmas, were anathematised. The pope's legates returned thanks to God that all the Church

was thus unanimous in the true faith. Several of the bishops who had yielded to the violence of Dioscorus in the Latrocinium, were present in this assembly, and having testified their sorrow for what they had done, desired to condemn the act with its authors, in order to be received back into the communion of the Church; they were subsequently received into communion,[1] and restored to the government of their respective churches.—Tom. iii. Conc. p. 1475.

CONSTANTINOPLE (459). Held in 459, under the Patriarch Gennadius, seventy-three bishops attending. One canon, against simony, and the synodical letter, without date, remains. The Eutychian heresy, there is good reason to believe, was also again condemned, and the church of the *Anastasis* or Resurrection, built by Marcian, the Œconomus, upon the site of that in which St Gregory Nazianzen delivered his celebrated orations, was consecrated. —Tom. iv. Conc. p. 1025.

CONSTANTINOPLE (478). Held in 478; in which Peter the Fuller,[2] John of Apamæa, and Paul of Ephesus, were condemned.

CONSTANTINOPLE (518). Held on the 20th July, 518, under the Emperor Justin. The Patriarch John II. brought together in this council forty bishops of the neighbourhood. The abbots of the city, to the number of fifty-four, accompanied by a large concourse of the people, presented a petition, requesting that the names of Euphemius and Macedonius, and that of Pope Leo, should be inserted in the diptychs or sacred registers.[3] All those persons who had been banished on account of these two

[1] They were not admitted to communion with the universal Church, but were ordered to confine themselves to the communion of their own churches respectively.

[2] Peter Fullo, so called from his original trade, which he exercised in his monastic state. He usurped the see of Antioch. He was attached to the Eutychian heresy. His followers were called Theopaschites, from an error attributed to him by his adversaries, that all the three persons in the blessed Trinity were crucified.

[3] "*Diptycha*," from two Greek words, meaning a thing folded in two, because the sacred diptych amongst Christians, was a catalogue thus folded. On one side were written the names of the living, on the other those of the saints who were dead. The persons whose names were thus registered were those of bishops who had well governed their churches, of emperors and others who had done well to the Church, or were distinguished for their virtues. The names of those who were

patriarchs were recalled and re-established. The names of the fathers present in the first and œcumenical councils were also inserted in the diptychs. Severus of Antioch, and some others, were anathematised.—Tom. iv. Conc. p. 1586.

CONSTANTINOPLE (533). A conference was held in 533 between the Catholics and followers of Severus; the latter were silenced, and many of them returned into the Church.—Tom. iv. Conc. p. 1763.

CONSTANTINOPLE (536). Held in 536, by Pope Agapetus in person. Anthymus was there deposed, who, although bishop of another see, had been raised to the patriarchate of Constantinople, contrary to the canons, by the influence of the Empress Theodora. He had refused to make an open profession of the Catholic faith, being opposed to the Council of Chalcedon. Mennas, Abbot of the monastery of St Sampson in Constantinople, was consecrated in his stead by the pope.[1] — Tom. v. Conc. p. 1.

CONSTANTINOPLE (536). Held in the same year by Mennas, by order of the Emperor Justinian,[2] and attended by sixty bishops, and fifty-four abbots of monasteries in Constantinople.

In the first session, Anthymus was cited to appear within

registered on the diptych were read secretly at mass by the deacon, whose office it was; and the time when this was done was called the time of the diptych, and was just after the oblation had been made. After the secret recitation of the names, a prayer was offered for the persons, which was called "collectio post nomina."

Euphemius and Macedonius were Catholic patriarchs of Constantinople, ejected by the heretical Emperor Anastasius. It seems that their names had been erased at the instigation of Pope Hormisdas, because it appeared that they had permitted the name of Acacius to be recited with the others at the altar.

This council seems to have been held to restore union between the Churches of Constantinople and Rome, broken by the obstinacy of the former in retaining the name of Acacius on the diptychs. In this Synod his name was erased, and union restored. It appears that Hormisdas (who had made this condition a *sine qua non*) *subsequently* carried his requirements farther, and insisted on the names of Euphemius and Macedonius being erased, which was done. There seems to be some confusion of two councils here.

[1] He died at Constantinople in this year, and was magnificently buried.

[2] It was rather the same council with the last, for, Pope Agapetus dying, Mennas assumed the presidency of the assembly.

three days, and in the fifth, not having appeared, sentence of deposition was passed upon him. At the same council Severus of Antioch, Peter of Apamæa, and other Acephalists, were anathematised and banished by the emperor.—Tom. v. Conc. at the beginning.

CONSTANTINOPLE (**538**). Held about the year 538, according to Baronius, under Mennas. The edict of Justinian, anathematising Origen and the errors attributed to him, was approved. This condemnation of Origen gave occasion to Theodorus of Cesarea in Cappadocia, a follower of Origen, and secretly an Acephalist, to demand the condemnation of the three well-known chapters, containing, 1. The writings of Theodorus of Mopsuestia; 2. The books which Theodoret of Cyrus wrote against the twelve anathemas of St Cyril; and 3. The letter of Ibas, Bishop of Edessa, to one Maris, a Persian, concerning the Council of Ephesus, and the condemnation of Nestorius. Theodorus had flattered the Emperor Justinian, that if these three chapters were condemned, the sect of the Acephalists would rejoin the Church and acknowledge the Council of Chalcedon.

CONSTANTINOPLE (**547**). Held in 547; Pope Vigilius, who had been sent to Constantinople by Justinian, presided, at the head of seventy bishops. Facundus, Bishop of Hermium, in Africa, strongly defended the three chapters in this assembly. This council came to no decision, owing to the fearful divisions and disputes then raging, Justinian having just condemned the three chapters. So great was the scandal produced by this act, that Theodorus of Cesarea confessed that both Pelagius, the legate who had caused the condemnation of Origen, and himself, who had caused that of the three chapters, deserved to be burned alive for originating it. Subsequently, in 548, Vigilius gave his "judicatum," by which he condemned three chapters, without prejudice to the Council of Chalcedon. This step, however, satisfied neither the friends nor the enemies of the three chapters, and the bishops of Africa and Illyricum refused to communicate with him until he had retracted his "judicatum." —Tom. v. Conc. p. 390.

CONSTANTINOPLE (**553**). The fifth œcumenical council was held on the 4th of May 553, at Constantinople, summoned by the Emperor Justinian. The causes which led to the assembling of this council were principally these:—

I. The troubles excited by many of the monks with reference to the errors attributed to Origen.

II. The three chapters, and the edict of the emperor against them, drawn up by Theodorus of Cesarea; which the emperor required every bishop to subscribe under pain of banishment, but which many refused to sign, from an ill-founded fear that by so doing they should impugn the authority of the Council of Chalcedon. To add to the troubles originating from this question, the pope had condemned these chapters in his "judicatum," and for so doing had been excommunicated by some of the African bishops, the most celebrated of whom was Facundus, who composed a treatise in defence of the three chapters.

The council was opened on the 4th of May 553, in the cathedral. In the first and second sessions, which were styled conferences, Eutychius, the Patriarch of Constantinople, who presided, Apollinaris of Alexandria, and Domnus of Antioch, were present, together with three bishops, deputies of Eustachius, the Patriarch of Jerusalem; there were in all one hundred and sixty-five bishops, amongst whom were five Africans, the only bishops who attended from the West.

The emperor's edict upon the subject of the three chapters was read, May 4, in which the reasons for convoking the council were stated. In it he represents, that the four preceding œcumenical councils had been convoked by his predecessors; that the Nestorians, no longer daring to speak of Nestorius, had put forward:—1. Theodorus of Mopsuestia, his master, who had advanced blasphemies even worse than those of Nestorius; 2. The impious writings of Theodoret of Cyrus against St Cyril; and 3. The detestable letter of Ibas of Edessa, which two latter writings they pretended had been sanctioned by the Council of Chalcedon. In conclusion, he says, "As there are still many persons who persist in adhering to these three impious chapters, we have called you together to this city, and exhort you to declare your opinion upon the subject."

Besides this, the confession of faith given by Eutychius to Vigilius was read, together with the answer of the pope, and other letters, and means were proposed for inducing the latter, who was in Constantinople at the time, to come to the council.

In the second conference, May 8, the acts of the foregoing conference were read. The deputies sent to Pope Vigilius made their report of his answer, which was to the effect that being sick he could not attend the council, but that he would, after a time, send his written opinion of the three chapters to the emperor.

In the third, May 9, the bishops declared that they received the doctrine of the first four œcumenical councils, and that they adhered to that of the fathers; viz., of St Athanasius, St Hilary, St Basil, St Gregory Nazianzen, St Gregory of Nyssa, St Ambrose, St Augustine, St Theophilus, St John Chrysostom, St Cyril, St Leo.

In the fourth conference, May 12, the question of the three chapters was entered upon, the first enquiry was made into the doctrine of Theodorus of Mopsuestia. Amongst other errors, he maintained that Jesus Christ is the image of God, that He is to be honoured as one would honour the image of an earthly prince; that He is but an adopted Son, like other men, &c., &c., &c. The fathers of the council, after hearing these repeated errors read, cried, "Anathema to Theodorus of Mopsuestia! Anathema to his writings! This creed was composed by Satan!"

After this fourth conference, Pope Vigilius gave his decree or *Constitutum*, addressed to the emperor, in which, first, he rejected the errors attributed to Theodorus; secondly, he undertook the defence of Theodoret of Cyrus, upon the ground that the fathers at Chalcedon had required nothing further from him than that he should anathematise Nestorius and his doctrine, which he had done; and thirdly, with respect to the letter of Ibas, he said that this bishop had been declared innocent and orthodox in that same council, although the fathers had not approved of such parts of his letter as were injurious to St Cyril. This constitutum was signed by sixteen bishops, but it had no effect, and was not read in the council.[1]

In the next conference, May 13, certain extracts were first read from the books of St Cyril, directed against Theodorus of Mopsuestia, and other papers which the same

[1] The *Constitutum* concludes with a declaration, that it was thenceforth unlawful for anyone to decree anything concerning the three chapters contrary to what Vigilius had laid down, or even to discuss the question any further.

Cyril had written in answer to what had been urged in his defence; then the question was agitated whether or not it was lawful to condemn those who were dead, and two passages (from St Cyril and St Augustine) were cited to prove that it was lawful. The example of Origen was alleged, who had been condemned by Theophilus at Alexandria. The second of the three chapters then came under discussion, and extracts were read from the works of Theodoret of Cyrus, proving that he had defended Nestorius and opposed St Cyril; at the same time it was remarked that Theodoret had anathematised Nestorius and his impious doctrine at Chalcedon.

In the sixth conference, May 19, were read the letter of Ibas, the acts of the Council of Ephesus approving the letters of St Cyril, and those of the Council of Chalcedon approving the letters of St Leo. Afterwards it was discussed whether the last-mentioned council had really approved of the letter of Ibas; the letter was compared with the creeds of the Church, and, amongst other things, this proposition, viz., "Those who maintain that the Word was incarnate, and made man, are heretics and Apollinarians." The fathers declared that this was entirely contrary to the definition of the Council of Chalcedon, and unanimously condemned it as heretical, but spared the memory of its writer.

In the following conference, May 26, the declarations which the Pope Vigilius had made to the emperor, anathematising the three chapters, were read, as well as the oath which he had taken to concur with all his power in the condemnation of those writings, and his letters to Valentinian and Aurelian, Bishop of Arles, to the same effect.

In the eighth and last conference, June 10, the sentence of the council condemning the three chapters was read; it is drawn up in these terms:

"We receive the four holy councils, of Nicea, Constantinople, Ephesus, and Chalcedon; we teach according to their definition of the faith. We condemn Theodorus of Mopsuestia and his writings, together with the impieties written by Theodoret against the true faith, the twelve anathemas of St Cyril, and the Council of Ephesus, and also those which he wrote in favour of Nestorius and Theodorus. We anathematise the impious letter said to have been written by Ibas of Edessa to Maris the Persian, which

denies that the Word was incarnate of the holy Mother of God and ever Virgin Mary, which accuses St Cyril of being an heretic and an Apollinarian, and which blames the Council of Ephesus for having deposed Nestorius without examination, and defends Theodorus and Theodoret. We, therefore, anathematise the three chapters, together with their defenders, who pretend to support them by the authority of the fathers and of the Council of Chalcedon." Diodorus, Bishop of Tarsus, about 380, was also condemned as a heretic.

The bishops, to the number of one hundred and sixty-five, subscribed this sentence.

To this sentence the fathers added fourteen anathemas, which contain in an abridged and theological form the doctrine of the Incarnation, as opposed to the errors which they had just condemned. Lastly, the authority of the Council of Chalcedon was solemnly confirmed, while the heresy of Eutyches and the doctrine of a confusion of natures in our Lord, were unequivocally condemned. The condemnation of Origen does not appear amongst the acts of this council which remain to us; it is, however, generally believed that his doctrines were condemned here, and the fifteen canons still extant, condemning the chief of his errors, and entitled "the canons of the one hundred and sixty fathers assembled in council at Constantinople," are assigned to this synod.—*See* Le Quien, tom. iii. col. 210.

The acts of this council were approved by Pope Vigilius in the same year, as appears from his letter to the Patriarch Eutychius.

For a long time it was not received by the Churches of Africa, Spain, and France, from a false idea that its acts were repugnant to those of the Council of Chalcedon; and Pope Gregory the Great appears to have had no great veneration for this council for the same reason. In after years, when the truth of the question became more generally known, all Churches, both in the West and in the East, received this Council as œcumenical.—Tom. v. Conc. p. 411.

CONSTANTINOPLE (588). Held by the Patriarch John IV., surnamed *Jejunator*, who, in the letters of convocation addressed to the bishops of the whole East, styled himself *œcumenical patriarch*, a title which gave great offence to

Pope St Gregory. The cause of this council was to examine into charges brought against Gregory of Antioch, who was accused of incest and other crimes, and was fully acquitted. Pelagius, who was then Bishop of Rome, was violently excited by this proud attempt of John, and wrote letters to the council annulling the title by his own mere will and authority, and threatening to excommunicate John. —*See* Cave on Pelagius, 2. tom. i. p. 536. Evagrius, lib. 6. c. 7.

CONSTANTINOPLE (680). The sixth and last œcumenical council was opened at Constantinople on the 7th November 680, and concluded on the 16th September 681. It was convened against the heresy of the Monothelites, by the Emperor Constantine Pogonatus. Sergius, Patriarch of Constantinople, a secret favourer of the errors of Eutyches, was the author of this heresy,[1] whereby he hoped to revive the false doctrine of a unity of natures. The heresy of the Monothelites consisted in acknowledging only one will and one operation in our Lord Jesus Christ, after the union of the Divine and human natures. Now this error destroyed the perfection of His human nature, which it assumed to be deprived of will and operation; and it was impossible to maintain this doctrine without denying our Lord to be truly man.

Sophronius, Patriarch of Jerusalem, set himself strenuously against this heresy, and assembled a council at Jerusalem, from which he wrote a letter to the bishops of the chief sees, declaring his faith. He laboured to prove the unity of person in opposition to Nestorius, and the distinction of natures in opposition to Eutyches; then he established the true doctrine of the Church upon the subject of the two operations and two wills. "For," said he, "as each nature preserves its own properties, so each operates that which is proper to itself, since natures are known only by their operation."

St Maximus, Abbot of the monastery of Chrysopolis, near Chalcedon, was also a strenuous defender of this article of the Catholic faith, and laid down his life in its defence; as also did Pope Martin, who, having been exiled

[1] Or Theodorus, Bishop of Pharan, who communicated his views to Sergius.

by the Emperor Constans for his opposition to the Monothelite heresy, died in banishment.

Pope Agatho having been informed of the convocation of this council, sent thither four deputies, two priests, a deacon and subdeacon, with sound instructions. Agatho, in his letter to the council, declares: "Sperabamus deinde de Britannia, Theodorum confamulam atque coepiscopum nostrum, magnæ insulæ Britanniæ archiepiscopum et philosophum, cum aliis, qui ibidem hactenus demorantur, exinde ad humilitatem nostram conjungere, et hac de causâ huc usque concilium distulimus." John, Bishop of Reggio, in Naples, was a papal legate here. John, Bishop of Thessalonica, and papal vicar apostolical in Illyria, is also said to have been legate in this council. These instructions lay down in the clearest manner the Catholic doctrine, proving by authority of holy Scripture and of the Catholic fathers that as the Three Persons in the blessed Trinity have but one nature, so have they but one will; but that two natures being in Jesus Christ, He also hath two operations and two wills.

The sittings of the council, in number, eighteen, took place in a chapel in the palace, called in Latin, Trullus, *i.e.*, the dome. The number of bishops present is variously stated; the Greek annals speak of two hundred and eighty-nine; Photius, in his book "de Synodis," says one hundred and seventy; Paul, the Deacon, one hundred and fifty. The whole number of bishops, and of priests and deacons acting as deputies, who subscribed, was one hundred. The Roman legates and the representatives of the see of Jerusalem sat on the left hand, being the place of chief dignity; George I., the Patriarch of Constantinople, Macarius of Antioch, and the representatives of the see of Alexandria, then vacant, on the right. On a raised seat sat the Emperor Constantine with his officers; and in the midst of the assembly, as was usual, were placed the holy gospels, upon a raised and highly ornamented stand, representing Christ Himself.

In the first session, November 7th, the emperor was present with thirteen of his officers. Only about forty bishops attended this first sitting, the others not having been able to reach Constantinople in time. The legates of the pope were the first to address the council,

showing that forty years before, Sergius of Constantinople had originated this heresy, which had also been encouraged by other patriarchs his successors, viz., Pyrrhus, Paul, and Peter. Macarius of Antioch, the leader of the Monothelite party in the council, answered them; and, in support of his views, requested that the acts of Ephesus might be read; with which, and the remarks of the two parties upon the various passages as they occurred, the time of the first session was consumed.

The second session was held on the 10th of November. The acts of the Council of Chalcedon were read, containing the letter of St Leo to Flavianus, in which he writes: "Each nature performs that which is proper to itself with the participation of the other. The Word operates in that which belongs to the Word, and the flesh in that which belongs to the flesh." To this Macarius of Antioch and those of his party had no solid answer to give.

In the third session, November 13th, the preface to the acts of the fifth œcumenical council was read; and the pope's legates complained that one passage had been falsified by the Monothelites, and that Pope Vigilius had been made to say that there was but one operation in Jesus Christ. Upon which the emperor and many of the bishops having examined into the matter, and found it to be so, the reading of the preface was ordered to be omitted, and the acts of the council to be read; this was accordingly done, and nothing to favour the notions of the Monothelites having been found, the emperor ordered that Macarius and his adherents should prove their doctrine (according to their promise) from the fathers.

On the 15th November the letters of Pope Agatho to the two emperors, and that of the Roman council to the assembly at Constantinople, were read. Several documents which had been falsified by the Monothelites were verified, especially those relating to the fifth œcumenical council.

In the fifth session, December 10th, Macarius produced certain passages from the fathers, by which he pretended to prove that Jesus Christ has but one will identical with that of the Father and of the Holy Spirit.

In the following session, February 12th, a complaint was urged to the emperor, that Macarius had corrupted the passages adduced, and leave was demanded to compare them

with the original works, from which those passages had been extracted.

In the seventh session, February 13th, the legate of the pope produced a collection from the fathers, proving the doctrine of two wills and two operations, which were read, whereupon George and Macarius asked leave to compare those passages with their own copies of the authors.

In the following session, 7th of March, 681, the Patriarch George, of Constantinople, declared that he had compared the passages, adduced in the last session, with the originals, and found them to be correct; upon which he, together with the bishops in his obedience, declared that they received the two letters of Agatho and his council, and that they confessed two wills and two operations. Macarius of Antioch, however, refused to do the same; and being, moreover, convicted of having falsified the passages which he had brought forward in the fifth session, as from the fathers, in support of his heresy, he was subsequently anathematised as a new Dioscorus, and stripped of his pall.

The examination of the passages adduced from the fathers having been concluded, March 8th, the council addressed itself to Stephen, a monk, and follower of Macarius, to this effect: "So far are you and your master, Macarius, from having proved but one will in Jesus Christ, that we find that St Athanasius clearly teaches two wills, although you have garbled his words according to your wont; and accordingly, have been convicted of corrupting the doctrines of the fathers, we declare you stripped of all your dignities, and of your sacerdotal office."

In the following session, March 18th, by order of the emperor, the collection of passages from the fathers, made by the Roman legates, proving the two wills and two operations in Jesus Christ, was read, and when compared with the originals found to be correct; it consisted of thirty-nine passages taken out of thirteen fathers.

The letter of Sophronius of Jerusalem to Sergius was read, March 20th, as were also some heretical writings of Macarius and his disciples.

The emperor named four magistrates to appear at the council for him, March 22nd. By this time the number of bishops present had increased to eighty. The letter of Sergius to Pope Honorius (also a Monothelite), and the

answer of the latter was read, as was also a letter from Sergius to Cyrus, Bishop of Phasis, who, together with Sergius, had advised the Emperor Heraculius to publish the *Ecthesis* in 638. Notaries were sent to Macarius to take his recognition of his writings, which he confessed to be his own. The bishops then demanded that he should be banished from Constantinople, and another elected into his patriarchate.

In the thirteenth session, March 28th, judgment was pronounced in these words: "Having examined the letters of Sergius of Constantinople to Cyrus, and the answer of Honorius to Sergius, and having found them to be repugnant to the doctrine of the apostles, and to the opinion of all the fathers; in execrating their impious dogmas, we judge that their very names ought to be banished from the holy Church of God; we declare them to be smitten with anathema; and, together with them, we judge that Honorius, formerly pope of ancient Rome, be anathematised, since we find in his letter to Sergius, that he follows in all respects his error, and authorises his impious doctrine.

In the fourteenth session, April 2nd, the investigation into the falsification of the acts of the fifth œcumenical council (viz., Constantinople, A.D. 553) was proceeded with, (see third session), and the bishops having examined the original documents relating to the seventh session, they discovered that the pretended discourse of Mennas to Vigilius was interpolated, as well as that of Vigilius to Justinian. The council then unanimously anathematised those who had been guilty of the act, together with all who taught one will and one operation only in Jesus Christ.

Held on the 26th April. In this session, Polychronius, a priest and monk, accused of maintaining the errors of Macarius, was called upon to explain his faith, and his explanation being altogether unsatisfactory, he was deposed from the priesthood, both as a manifest heretic, and as an impostor, in that he had dared to tempt the Holy Spirit, by saying that he would raise one from the dead in confirmation of his doctrine, and by vainly endeavouring to do so, in the presence of the members of the council and the populace.

In the sixteenth session, on the 9th of August, Constantine, a priest of the Church of Apamæa, in Syria, was heard

in defence of his faith; he was found to follow the error of Macarius, and was driven from the council.

In the seventeenth session, they agreed upon a definition of faith.

In the last session, September 16th, the emperor himself was again present, and more than one hundred and sixty bishops. The definition of faith was read; it declares that the council adheres to the five preceding œcumenical councils, and the creeds of Nicea and Constantinople; it condemns the authors of the Monothelite heresy, naming the following, Theodorus of Pharan, Sergius, Pyrrhus, Paul, and Peter, Bishops of Constantinople, Honorius, formerly Pope of Rome,[1] Cyrus of Alexandria, Macarius of Antioch, and Stephen, his disciple; that it receives the synodical letters of Pope Agatho and the one hundred and twenty-five bishops assembled at Rome from Italy, France, and Britain. It further explains the mystery of the incarnation, and declares that there are in Jesus Christ two natural wills and two natural operations, without division, conversion, or confusion, or opposition, and forbids to teach any other doctrine under penalty of deposition, if a clerk, and of anathema if a layman.

After this, the anathemas against the heretics were reiterated, without any exception in favour of Pope Honorius; the legate and one hundred and sixty-five bishops subscribed their hands thereto, and the definition of faith was confirmed unanimously.—Tom. vi. Conc. p. 587. Hammond's *Canons of the Church.* Palmer's *Treatise on the Church.*

CONSTANTINOPLE (691). Held in the autumn of the year 691.[2] This council is commonly known as the council "*in Trullo*," from the circumstance of its having been held in the "Dome" chapel of the palace; it has also received the name of "*Concilium Quinisextum*," as having been in some sort supplementary to the fifth and sixth councils, in which no canons of discipline were published. Cave asserts boldly its claim to be regarded as *Œcumenical*, and brings forward, amongst other, the following arguments:

[1] Baronius pretends, without a shadow of reason, that the name of Honorius was *falsely* inserted in the acts of the council.

[2] By some authors 692, and by others 707, is given as the date of this council; but that given above appears to be the most probable.

(1) that the Synod itself laid claim to the title of Œcumenical in its acts; (2) that it was lawfully convoked by the emperor, who called together the bishops from *all parts;* (3) the very nature of many of the canons enacted which are applicable not only to this or that particular church but to the universal Church, others, by name, apply to the African and Roman Churches, enactments which would have been simply ridiculous had not the council been conscious of universal authority; (4) the opinion generally entertained of the authority of this council by those who lived near the time of its celebration. He then meets the objection that no bishops attended from the West, and that the pope was not represented in it, by showing that Basilius, Archbishop of Gortynia, and the Archbishop of Ravenna were present as legates of the Apostolic see.

In this council one hundred and two canons, forming together a complete body of discipline, were published. In the first, the council declared its adherence to the apostolic faith, as defined by the first six œcumenical councils, and condemned those persons and errors which in them had been condemned.

In the second, the canons which they received and confirmed were set forth, viz., the eighty-five canons attributed to the apostles,[1] those of Nicea, Ancyra, Neocesarea, Gangra, Antioch, Laodicæa, and those of the œcumenical councils of Constantinople, Ephesus, and Chalcedon, also those of the Councils of Sardica and Carthage, and those of Constantinople, under Nectarius and Theophilus; further, they approved the canonical epistles of St Dionysius of Alexandria, of St Athanasius, St Basil of Cesarea, St Gregory of Nyssa, St Gregory the divine, St Amphilochius of Iconium, of Saints Timothy, Theophilus, and Cyril of

[1] "*Apostolical Canons:*" eighty-five ecclesiastical laws or canons so called, and supposed by some writers to be absolutely genuine. Bellarmine and Baronius except the last thirty-five. Daille asserts them to be all a fabrication of the fifth century. Beveridge and most others deny their title to be considered as apostolical, but allow their extreme antiquity. What seems sufficient to establish the fact of their not being apostolical is this, that they have never been so considered by the Church, nor cited by any father or any council before that of Ephesus by the title of the "*Apostolical* Canons," but simply as the "Ancient Canons," the "Canons of the Fathers," and in the acts of this very council, as Eighty-five "Canones *nomine* sacrosanctorum et gloriosorum Apostolorum."—Beveridge, *Defence*, &c.

Alexandria, of Gennadius, and lastly a canon of St Cyprian.[1]

Canon 3. Enacts that all priests and deacons who, being married to a second wife, refuse to repent, shall be deposed; that those whose second wives are dead, or who have repented, and live in continence, shall be forbidden to serve at the altar, and to exercise any priestly function in future, but shall retain their rank; that those who have married widows, or who have married after ordination, shall be suspended for a short time, and then restored, but shall never be promoted to a higher order.

7. Restrains the arrogance of deacons; forbids them to take precedence of priests whatever ecclesiastical office they may hold.[2]

9. Forbids clerks to keep taverns.

11. Forbids familiarity with Jews.

13. Allows (notwithstanding the decrees of the Roman Church to the contrary) that married men, when raised to holy orders, should keep their wives and cohabit with them, excepting on those days on which they are to celebrate the holy communion; and declares that no person who is otherwise fit for and desirous of ordinations, shall be refused on account of his being married, and that no promise shall be extorted from him at the time of ordination, to abstain from his wife, lest God's holy institution of matrimony be thereby dishonoured; orders further, that they who shall dare to deprive any priest, deacon, or subdeacon of this privilege, shall be deposed, and that, also, any priest or deacon separating from his wife on pretence of piety, shall, if he persist, be deposed.

14. Enacts that men be not ordained priests before they are thirty years of age, nor deacons before twenty-five. Deaconesses to be forty.

15. Subdeacons to be twenty.

17. Forbids clerks to go from one church to another.

19. Orders those who preside over churches to teach the

[1] *See* Note to canon 1 of C. of CHALCEDON.

[2] This seems to have been directed principally against the *Chartophylaces* of the Church of Constantinople, who, in virtue of their office, claimed precedence of priests, even though they were themselves only deacons.

people at least every Sunday; forbids them to explain Scripture otherwise than the lights of the Church and the doctors have done in their writings. This is said to be the first trace of the *Theologal.*

21. Orders that deposed clerks, who remain impenitent, shall be stripped of every outward mark of their clerical state, and be regarded as men of the world; those who are penitent are permitted to retain the tonsure.

22. Against simony.

23. Forbids to require any fee for administering the holy communion.

24. Forbids all in the sacerdotal order to be present at plays, and orders such as have been invited to a wedding, to rise and depart before anything ridiculous is introduced.

32. Declares that in some parts of Armenia water was not mixed with the wine used at the altar, condemns the novel practice; sets forth the foundation for the catholic use, and orders that every bishop and priest who refuses to mix water with the wine "according to the order handed down to us by the apostles," shall be deposed. (*See* C. ARMENIA.)

36. Decrees that the see of Constantinople, according to the canons of Constantinople and Chalcedon, shall have equal privileges with the throne of old Rome.

40, 41. Of those who shall be admitted into the monastic state.

42. Of hermits.

The five following relate to the religious.

48. Orders that the wife of one who has been raised to the episcopate, having first separated from her husband of her own free-will, shall be kept, at the bishop's expense, in a monastery far from him, or shall be promoted to the diaconate.

53. Forbids a man to marry her to whose children by a deceased husband he has become god-father.

55. Forbids any to fast on Saturdays and Sundays, even during Lent.

56. Forbids to eat eggs or cheese in Lent.

57. Forbids to offer milk and honey at the altar.

58. Forbids a lay person to take himself the holy mysteries, when there is a bishop, priest, or deacon present;

offenders to be separated for a week, "that they may be thereby taught not to be wiser than they ought to be."

64. Forbids lay persons to teach, and bids them rather learn of others who have received the grace to teach.

66. Orders all the faithful, for seven days after Easter, to occupy themselves at church in psalms and hymns and spiritual songs.

67. Forbids to eat the blood of any animal; offenders, if clerks, to be deposed.

68. Forbids injury to any of the books of the Old and New Testaments.

69. Forbids lay persons to enter within the altar rails.

72. Forbids marriage with heretics.

73. Forbids the use of the cross upon the ground, lest by treading on it men should dishonour it.

74. Forbids to celebrate the Agapæ in churches.

75. Relates to the manner of singing psalms to be observed.

80. Expressly forbids to represent our Lord under the figure of a lamb.

83. Forbids to administer the holy Eucharist to dead bodies.

84. Orders the baptism of those of whose baptism there exists any doubt.

88. Forbids to take any beast into a church, unless in case of great need a traveller be compelled to do so.

89. Orders the faithful to observe Good Friday with fasting and prayer, and compunction of heart, until the middle of the night of the great Sabbath.

90. Forbids to kneel at church from Saturday night to Sunday night.

111. Of penance and absolution.

The Emperor Justinian first subscribed these canons. Then the four patriarchs signed, viz., Paul of Constantinople, Peter of Alexandria, Anastasius of Jerusalem, George of Antioch, successor of Macarius. Then followed all the other bishops, to the number of two hundred and eleven.[1] A vacant place was also left for the signature of Pope Sergius 1st, to whom the emperor forwarded a copy of

[1] Some writers assert that there were no less than two hundred and forty bishops present. The pope's legates, according to Anastasius, in his "Vita Sergii Papæ," were present, and signed the acts.

the acts of the council; the pope, however, obstinately refused to subscribe them, pretending that the council was null and void. Some of the canons were subsequently approved by Rome, whilst others were condemned.—Tom. vi. Conc. p. 1124.

CONSTANTINOPLE (**715**). Held in the year 715,[1] by Germanus, Patriarch of Constantinople, against Sergius, Cyrus, Pyrrhus, Peter, Paul, John, and other Monothelites.—Tom. vi. Conc. p. 1451.

CONSTANTINOPLE (**730**). Held in January 730, against the use of images, by the Emperor Leo, one of the most violent and intemperate opponents of the practice of adorning churches, &c., with images and pictures. A decree[2] was published not only against the *abuse*, but against the use of them, which the emperor endeavoured to compel Germanus the patriarch to subscribe, and upon his refusal he was forcibly expelled from his see, and Anastasius set up in his place.—Tom. vi. Conc. p. 1461.

CONSTANTINOPLE (**754**). Held in 754, upon the same subject, by the Emperor Constantine Copronymus. It consisted of three hundred and thirty-eight oriental bishops, and assumed the title of œcumenical;[3] no patriarch was present, nor any deputies from the great sees of Rome, Alexandria, Antioch, and Jerusalem. A decree was published, condemning not only the worship and undue veneration of images, &c., but enjoining the absolute rejection, from every church, of every image or picture of what kind soever, and forbidding all persons to make such in future, or to set them up in any church or private house, under pain, if a bishop, priest, or deacon, of deposition, if a

[1] The year assigned to this council by Labbe is 714, but Germanus did not succeed to the patriarchate before August 715.

[2] The emperor had published a decree to this effect in 725, to which he endeavoured in vain to obtain the consent of the patriarch, who, together with St John Damascenus, strongly opposed it. After four years of this opposition, it was determined to get rid of him by deposing him.

[3] Cave, in his *Historia Litt.*, in his account of Basil, Bishop of Ancyra, 787, admits this claim, by so styling it, whilst, in the same article, he calls the second Synod of Nicea, which has, at least, as much right to the appellation, a "*Conciliabulum*." In this Synod, Constantine, Bishop of Syllæus, an Iconoclast, was made patriarch. He was afterwards beheaded on a charge of treason, but really because he resisted the Nestorian views of the emperor.

layman or monk, of anathema, over and above the punishment enjoined by the imperial edicts. At the same time Germanus of Constantinople, George of Cyprus, and John Damascenus, who had by their writings defended the use of images, were anathematised. To this decree they added several articles, in the form of canons, with anathema.

This council, the proceedings of which were, at the very least, uncharitable, and at variance with the ancient practice of the Church, has, with the preceding, never been recognised by the Western Church.—Tom. vi. Conc. p. 1661. Palmer's *Treatise on the Church*, vol. ii. p. 200.

CONSTANTINOPLE (786). Held on the 2nd August 786, by the Inconoduli, but broken by the violence of the opposite party.—*Ignatius in vita Tarasii.*

CONSTANTINOPLE (815). Held in 815, by the Iconoclasts, under the Emperor Leo; the abbots of Constantinople excused themselves from attending, and the monks deputed to bear to the council their reasons for so doing were driven from the assembly; also those of the bishops who differed in opinion from the dominant party, were trampled upon and maltreated. The council condemned the acts of the second Council of Nicea, A.D. 787, and decreed that all paintings in churches should be defaced everywhere, the sacred vessels destroyed, as well as all Church ornaments. This council has never been recognised by the Western Church.—Tom. vii. Conc. p. 1299.

CONSTANTINOPLE (842). Held in 842, by the Emperor Michael and Theodora his mother. In this council the second Council of Nicea was confirmed, the Iconoclasts anathematised, images restored to the churches, the Patriarch John deposed, and Methodius elected in his stead. In memory of this council the Greek Church still keeps the first Sunday in Lent, which corresponds with our Quinquagesima (the day on which it was held), holy, as the festival of orthodoxy.—Tom. vii. Conc. p. 1782. Le Quien (*Or Christ*), vol. i. p. 244.

CONSTANTINOPLE (858). Held in 858, by the bishops of the province of Constantinople on account of the banishment of Ignatius, the Patriarch of Constantinople, by the Cesar Bardas, to whom he had justly refused communion after having charitably warned him of the scandal occasioned by his irregular life. They deposed

Photius, who had been intruded into the see, with anathema, as well against himself as against all who should dare to acknowledge him to be patriarch. This Photius was one of the most learned and able men of his age, but led astray by his boundless ambition; by his artifices he procured his election to the patriarchate, although a layman, and was consecrated by Gregory Asbesta, the deposed Bishop of Syracuse, December 25, 857. Forty days after his consecration he held a council, in which sentence of deposition and anathema was pronounced against Ignatius and his followers; and in 861 he convoked another council, at which three hundred and eighteen bishops (including the pope's legates) attended, together with the Emperor Michael and a large number of lords and people. To this council Ignatius, having been cited, refused to come, protesting against its irregularity, but some days afterwards he was seized and forcibly brought before it. After a sort of mock trial, he was condemned, and sentence of deposition passed upon him; he was then imprisoned, and subjected to great cruelties. The pope, it should be added, had been deceived into sending legates to this council, and the latter, when at Constantinople, by threats were forced to yield an assent to the proceedings of the council. Ignatius subsequently, in order to deliver himself from the cruelties which he endured, signed (or rather was *forced* to sign) a confession declaring that he had been unlawfully elevated to the see; after this he was delivered from prison, and escaped from Constantinople. Photius then wrote an artful letter to Pope Nicholas to induce him to recognise his elevation to the patriarchate, which he, however, refused to do, and held a council at Rome (863), in which Zachary, one of the legates who attended the pseudo-council of Photius, was excommunicated, the other remanded, and Photius himself condemned and deposed. (*See* C. Rome, 863.) Upon this Photius, in 866, called together another assembly, wherein the Emperors Michael and Basil presided, together with the legates of the three great Eastern sees, in which, after hearing witnesses against Nicholas the Pope, sentence of deposition and excommunication was pronounced against him. Twenty-one bishops signed this sentence, and about one thousand false signatures were said to have been added. After so bold a step it was impossible to keep up appearances with Rome any longer, and he wrote

a circular letter to the Oriental bishops, in which he dared to charge with error the whole Western Church. Amongst other accusations, he charged the Latins with adding the word "*Filioque*" to the original creed. Subsequently, Michael died, and the Emperor Basil succeeding to the sole power, Ignatius was restored to his see, and Photius driven away.—Tom. viii. Conc. pp. 651-2, 695, 735.

CONSTANTINOPLE (867). Held in 867. In this council Photius was deposed and driven into banishment. Ignatius, by a decree of the Emperor Basil, having been restored to the see.—Pagi.

CONSTANTINOPLE (869). Held in 869, by the Emperor Basil, and attended by about one hundred Eastern bishops, and by three legates from Pope Adrian II.

The council was opened on the 5th October in the church of St Sophia. The pope's legates, who had been received by the emperor with the most marked attention and honour, had the first seats assigned to them; the legates of the patriarchs of Antioch and Jerusalem were also present. The first bishops who entered the council-chamber were the twelve who had suffered persecution from Photius in the cause of Ignatius; then the pope's letters to the emperor and to the patriarch were read, also the form of reconciliation which the Roman legates had brought with them.

In the second session, October 7, the bishops, priests, deacons, and subdeacons who had yielded to Photius, appeared, and testified their repentance, urging, at the same time, in excuse, the evils that they had been made to suffer.

In the third and fourth sessions, October 11 and 13, Theophilus and Zachary[1] were questioned. The legates from Antioch declared that Photius had never been acknowledged by the Church of Antioch. Also a letter from the pope to the Emperor Michael was read.

Fifth session, October 20. Photius himself was brought before the council, and questioned. Being required to submit to the council and to Ignatius, in order to be received into lay communion, he refused to give a definite answer, and was withdrawn.

In the sixth session, October 25, the Emperor Basilius was

[1] Two bishops consecrated by Photius, who, having refused to sign the Roman form of reconciliation, were thrust out of the council by order of the legates.

present, and occupied the chief place. Several bishops who took part with Photius were introduced, and exhorted to renounce their schism; they, however, continued firm in their fidelity to him, and Zachary, Bishop of Chalcedon, in a long oration, defended Photius from the charges brought against him. The emperor himself, at some length, endeavoured to persuade them to renounce Photius and to submit to Ignatius, but they resolutely refused. Ten days were granted them in which to consider of the matter.

In the seventh session, October 29, Photius again appeared, and with him Gregory of Syracuse; an admonition to himself and his partisans was read, exhorting them, under pain of anathema, to submit to the council. Photius merely answered, that he had nothing to say in reply to calumnies, whereupon the legates directed the sentence of excommunication against Photius and Gregory to be read.

In the eighth session, November 5, the acts of the council against Ignatius, and several of the books written by Photius, were burned; anathema was pronounced against the Iconoclasts, and finally, the sentence of anathema against Photius was repeated.

The ninth session was held three months afterwards, February 12, 870. The false witnesses whom the Emperor Michael, at the instigation of Photius, had brought forward to give evidence against Ignatius,[1] were put to penance. In this session, the emperor was not present, but the legate of the Patriarch of Alexandria attended.

In the tenth and last session, February 28, the Emperor Basil attended, with his son, Constantine, twenty patricians, the three ambassadors of Louis, Emperor of Italy and France, and those of Michael, King of Bulgaria; also a hundred bishops were present. They acknowledged seven preceding œcumenical councils, and declared this to be the eighth. The condemnation pronounced by the Popes Nicholas and Adrian against Photius was confirmed. Twenty-seven canons, which had been drawn up in the previous sessions, were read; they were chiefly directed against Photius:

3. Enjoins the worship of the sacred image of our Lord equally with the books of the Holy Gospels (*æquo honore*

[1] Seventy-two witnesses suborned to give false evidence against Ignatius in the pseudo-synod of 861.

cum libris S. E.); also orders the worship of the cross and of images of saints.

7. Forbids persons labouring under anathema to paint the holy images.

11. Anathematises all who believed with Photius that the body contains two souls.

12. Forbids princes to meddle in the election of bishops.

13. Orders that the higher ranks in each Church shall be filled by the ecclesiastics of that Church, and not by strangers.

16. Reprobates the sacrilegious use made of the holy vestments and garments by the Emperor Michael, who employed them in profane shows and games.

21. Enjoins reverence to all the patriarchs, especially to the pope, and declares that even in an œcumenical synod, any matter of complaint or doubt involving the Roman Church should be treated with suitable reverence, without presuming to pass any sentence against the supreme pontiffs of old Rome.

Further, a definition of faith was published in the name of the council, with anathema against all heretics, especially naming Monothelites and Iconoclasts.

The acts of this council were subscribed, in the first place, by the three legates of the pope (the emperor, through humility, refusing to sign first), then by the Patriarch Ignatius, and after him by Joseph, legate of Alexandria, Thomas, Archbishop of Tyre, who represented the vacant see of Antioch, and the Legate of Jerusalem, then by the emperor and his two sons Constantine and Leo, and lastly by one hundred and one bishops.[1]

This council has not the slightest claim to be considered œcumenical; it was, indeed, anulled in the following council, and has always been rejected by the Eastern Church.—Tom. viii. Conc. p. 962.

CONSTANTINOPLE (**879**). Held in 879, by the Emperor Basil, upon the restoration of Photius to the patriarchate of Constantinople, vacated by the death of Ignatius. The legates of Pope John VIII., and of all the Eastern patriarchs, attended, with not less than three hundred and eighty bishops.

[1] Cave says that the sentence and subscriptions were written with pens filled not with ink, but with the Sacrament of the Lord's Blood! *See Hist. Lit.* vol i. p. 47.

In the first session Photius presided; the legate of John, Cardinal Peter, declared the pope's willingness to recognise Photius as his brother, and produced the presents which he had brought for the latter from Rome. Much was said by Zacharias, Bishop of Chalcedon, and others, in praise of Photius, which was greatly applauded by the assembly.

In the second session, November 16, the letter of the pope to the emperor, translated into Greek, was read, those parts which were unfavourable to Photius having been altered. The council received the pope's letter relating to union with Photius, but rejected that which claimed Bulgaria as belonging to the Roman obedience.[1] The letter of the pope to Photius was then read, that part, however, being suppressed which declared that Photius ought to have consulted him before returning to the see of Constantinople, and to have asked pardon in full council. The bishops declared that no force or violence had been used by Photius, in order to procure his re-establishment in the see, and that all had been done quietly and in order; afterwards, Photius himself spoke, declaring that he had been elevated to the patriarchate against his own will, to which the whole council assented. This done, the letters of the Eastern patriarchs to the emperor and to Photius were read, being all highly favourable to the latter, acknowledging him to be the lawful patriarch of Constantinople, and inveighing against the synod of 869.

In the third session, November 18, the letter of John VIII. to the Church of Constantinople was first read, then the acts of all previous councils condemning Photius were annulled, the council declaring, "We reject and anathematise that pretended council (the preceding) in uniting ourselves to the Patriarch Photius."

In the following session, Christmas Eve, the letter of Theodosius I., the Patriarch of Antioch, to Photius, was read; it was approved by the council, which declared that the Eastern sees had all along recognised Photius. After-

[1] Nicholas I. had formed the project of adding Bulgaria to the Roman obedience; but in 866, Photius, during his usurpation of the see of Constantinople, annexed it to that patriarchate, and violently opposed the pretended claim of Rome. The Pope John VIII. seems to have made it a condition of his acknowledging Photius, that the latter would give up his claim of jurisdiction over Bulgaria: this he promised to do, but did not afterwards fulfil his engagement.

wards, the articles of union were discussed; they were five, 1, respecting Bulgaria, concerning which nothing was determined; 2, relating to the consecration of laymen to the see of Constantinople; 3, forbidding the election of any person to the patriarchate of Constantinople from another Church; 4, condemning all the councils held against Photius; 5, excommunicating all who refused to communicate with Photius. The last four were unanimously approved.

In the fifth session, January 26, the second Council of Nicea was approved, and received as œcumenical. After the publication of certain canons, the bishops present proceeded to subscribe the acts of the council, the Roman legates being the first, who declared that they acknowledged Photius to be the legitimate patriarch, that they rejected the Council of Constantinople in 869, against him, and that if any schismatics should still separate themselves from Photius, their lawful pastor, they ought to be excluded from communion, until they would return to obedience.

The sixth session, March 10, was held in the palace; the Emperor Basil was present. Here it was agreed to follow the decisions of the seven œcumencial councils in drawing up a profession of faith; thereby, in fact, condemning the addition of the words "Filioque."

In the seventh and last session, held on Sunday, March 13, in the church, the definition of faith agreed to in the former session, was read and subscribed, after which the council was dissolved.

The acts of this council were subscribed by the emperor. This council was rejected by the Western Church. John VIII., very shortly after, sent Marinus,[1] his legate, to Constantinople, to revoke his consent to its proceedings, and to declare his concurrence in the sentence of excommunication previously passed against Photius. Neither does it seem to have been universally received in the East.—Tom. ix. Conc. pp. 324, 329.

CONSTANTINOPLE (901). Held about 901, by the Patriarch Nicholas *Mysticus*, in which he condemned the marriage of the Emperor Leo VI. with his fourth wife Zoe, as contrary to the law of the Episcopalian Church—deposed

[1] Martinus (or Marinus), afterwards Pope Martin II.

Thomas, a priest, who celebrated, and forbad the emperor to enter the church.

CONSTANTINOPLE (1054). Held in June 1054, by the Patriarch Michael Cerularius. In this council the great schism between the Greek and Roman Churches was (as it were) consummated. Cerularius had previously written a letter in his own name and that of Leo, Archbishop of Acrida, to John, Bishop of Trani, in Apulia, in which he publicly accused the Latin Church of error. Amongst other things laid to their charge was the use of unleavened bread in the holy communion; single immersion in holy baptism; the use of signs by bishops, &c. To this letter Leo IX. returned an angry answer,[1] and held a council at Rome, in which the Greek Churches were excommunicated. The emperor, however, was anxious to appease matters, and by his order, Leo sent three legates to Constantinople, Cardinal Humbertus, Peter, Archbishop of Amalfi, and Frederick, Chancellor of the Church of Rome (afterwards Stephen IX.), who, by their own conduct, fully seconded the arrogance of the pope, and in 1054, in the Church of St Sophia, solemnly excommunicated Michael Cerularius and Leo of Acrida, with all their adherents; and leaving a written document to this effect upon the altar, departed, shaking off the dust from their feet. Upon this, Michael called together this council, in which he excommunicated the three legates with all those who adhered to their views.

The jealousy with which the bishops of Rome regarded the claim of the patriarchs of Constantinople to the supremacy over the Churches of their own obedience, was the true cause of this rupture.

[1] Anno 1051. "Misit Leo Papa Epistolam ad Constantinum Imp. Græc. animum ejus sibi concilians, ad Græcorum hæreses confutandas qui ut Simoniaci, donum Dei vendebant: ut valesii hospites suos castratos etiam ad Episcopatum promovebant: ut Arriani Latinos baptizatos rebaptizabant: ut Donatistæ, in schola græca orthodoxam Ecclesiam esse jactabant: ut Nicolaitæ, nuptias sacerdotibus concedebant: ut Severiani, maledictam dicebant legem Moysi: ut Pneumatomachi, Processionem St Spiritus a Symbolo abscindebant: ut Nazareni, Iudaismum in baptizandis pueris observabant, de fermento sacrificabant, et Latinos Azymos vocabant et eorum ecclesias claudebant et Romanam Ecclesiam anathematizabant eique Constantinopolitanam Ecclesiam præponebant." Cronicon Turonense, in Martenne, *Vet. Scrip. Coll.* vol. v.

CONSTANTINOPLE (1084). A council was held by Nicholas III.,[1] the patriarch, about the year 1084, in which the decree made in the Council of Constantinople, A.D. 842, in favour of the use of images, was confirmed. Symeon, Patriarch of Jerusalem, twenty-three archbishops and bishops, together with many hegumens of monasteries, were present. The case of Leo, Archbishop of Chalcedon, was discussed, and his opinion unanimously condemned, which was to the effect that an "*absolute*" worship, and not merely "*relative*," was due to the holy images. Leo himself submitted to the decision of the council, retracted, and was admitted to communion. Leo also had accused the Emperor Alexius Comnenus of the Iconoclast heresy, because he had broken up the sacred vessels of gold, on which images were sculptured, in order to coin them into money for defraying the expenses of the war.—La Quien, t. i. p. 265.

CONSTANTINOPLE (1118). Held in 1118, under John IX., in which the sect of the Bogomili was condemned, and its leader, Basilius, anathematised and sentenced to be burned.

This sect took its rise in Bulgaria. Like the Massalians in earlier times, they attributed an excessive importance to prayer, and walked about perpetually muttering prayer to themselves; the Lord's prayer they repeated seven times every day, and five times in the night, many of them very much more frequently. From this habit of much praying, they derived the name of Bogomili, which in the Sclavonic language means, "God have mercy upon us." In their heretical notions they resembled the Manichæans and Paulicians, which last sect arose about the same time. They affected an appearance of extreme sanctity, and wore the monkish dress. Their leader, Basilius, a physician, had twelve principal followers whom he designated his Apostles, and also some women, who went about spreading the poison of his doctrine everywhere.

Basilius, when before the council, refused to deny his doctrine, and declared that he was willing to endure any torment, and death itself. One peculiar notion of this sect was, that no torment could affect them, and that the angels would deliver them even from the fire. Basilius himself

[1] Grammaticus.

was burnt in this year. Several of his followers, when seized, retracted; others, amongst whom were some of those whom he called his apostles, were kept in prison and died there.

Several councils were held upon this subject.

CONSTANTINOPLE (1143). Held on the 20th August 1143, by the Patriarch Michael Oxytes, in which the consecration of two bishops, Clemens and Leontius, performed by the metropolitan alone, was declared to be null and void. They were further condemned as favourers of the sect of the Bogomili.—*Leo Allat. Const.* l. 11, c. 12, p. 671.

CONSTANTINOPLE (1143). Held about 1143. Nyphon, a monk (who had been sentenced in a previous council to be imprisoned until further evidence could be procured against him), was condemned for blasphemy; amongst other things, for saying "Anathema to the God of the Hebrews." He was put into prison, and remained there during the patriarchate of Michael.—*Leo Allat. Const.* p. 681. *Mansi*, *note*, *Baronius*, A.D. 1143, Tom. xviii.

CONSTANTINOPLE (1150). Held in 1150, by the Patriarch Luke Chrysoberges.

CONSTANTINOPLE (1156). Held in 1156, under the Patriarch, Lucas Chrysoberges; in which the errors of Soterichus Panteugenus, the patriarch elect of Antioch, and of some others, were condemned.[1] They asserted that the sacrifice upon the Cross, and the unbloody sacrifice of the altar, were offered to the Father and to the Holy Spirit alone, and not also to the Word, the Son of God. The origin of this error seems to have been the fear of admitting the Nestorian doctrine of two persons in Jesus Christ. In a subsequent sitting, Soterichus confessed his error, but was judged unworthy of the priesthood.

CONSTANTINOPLE (1166). Held in 1166 or 1167, on the case of the Alamanui, residing in Constantinople, whom certain of the Greeks accused of heresy, in teaching that the Son is inferior to the Father because of His assumption of the Manhood. The Synod declared in favour of the Alamanui.—Joh. Cinnamus. *Hist.*, lib. 6. n. 2.

[1] Eustathius, Metropolitan of Durazzo, recanted and confessed that the sacrifice on the cross, and at the altar, was offered to the Holy and Undivided Trinity. He was, therefore, not included in the condemnation.

CONSTANTINOPLE (1171). Held in 1171, by Michael Auchialus the Patriarch. Five canons were published, one of which enacts that clerks coming from one diocese shall not be ordained in any other.

CONSTANTINOPLE (1262). Held in 1262, by the Emperor Michael Paleologus, to deliberate upon the recall of Arsenius I. the Patriarch, who had withdrawn from Constantinople. The circumstances of the case were as follows:—Arsenius (Autorianus) was a monk of Mount Athos, who had been raised to the office of Patriarch of Constantinople by the Emperor Theodorus Lascaris the younger, in 1255. Upon the death of the latter, Michael Paleologus was, in the absence of Arsenius, appointed regent, and shortly after having been associated in the imperial dignity with the young Emperor John, Arsenius was obliged, against his own wishes, to crown him; this, however, he did only upon condition that John should hold the first rank. Subsequently, seeing that this condition was not fulfilled, and that Michael was going on in an ill course, he withdrew from his see; to which Michael immediately appointed Nicephorus of Ephesus in 1260, who died in 1262, when Michael convoked this council to consider about the expediency of recalling Arsenius. After some debate, in the course of which some of the bishops present maintained that Arsenius had not lawfully and canonically vacated the see; and others that he had sufficiently signified his abdication by his words and actions; it was resolved to send a deputation from the council to Arsenius, to entreat him to return, which he subsequently did, the emperor promising to forget all that had passed.—*Or. Christ.* Tom. i. p. 282.

CONSTANTINOPLE (1266). Held in 1266, by the same Michael Paleologus, in which the Patriarch Arsenius was deposed and banished. Arsenius, after his recall in 1262, had given offence to the emperor by refusing to acknowledge the consecration of Nicephorus to the patriarchate during his absence; and subsequently learning that Michael had cruelly put out the eyes of the young Emperor John, he had boldly excommunicated him, and cut him off from the Church. Upon this Michael grievously persecuted him, and he was in this synod excommunicated deposed, and banished, and Germanus set up

in his place, to whom succeeded Joseph.[1] This caused a schism amongst the Greeks of Constantinople, most of them refusing to acknowledge Joseph; Arsenius died in banishment in 1273.—*Or. Christ.* Tom. i. pp. 283-4.

CONSTANTINOPLE (1277). Held in 1277, in which John Veccus or Beccus, who succeeded Joseph I. in the patriarchate, made profession of the faith as held by the Church of Rome, and excommunicated those of the Greeks who refused to return into union with that Church A long synodal letter was written to the pope, humbly deploring the division of the two Churches, acknowledging the primacy of Rome, and confessing the Latin faith. This, however, was not done without great opposition, and a new schism arose.—Tom. xi. Conc. pp. 1032, 1037.

CONSTANTINOPLE (1280). Held on the 3rd May 1280,[2] by the same Patriarch, John Veccus, at which eight metropolitans and eight archbishops were present. A passage was read from the writings of St Gregory of Nyssa, in which the following words occur, "Spiritus vero Sanctus et a Patre dicitur et ex Filio esse affirmatur." The word "ex," it appeared, had been wilfully erased, and thus the sense of the passage was altered, which, otherwise, would have assisted towards the re-establishment of union between the Churches, since it tended to prove that the Holy Spirit proceeds from the Son as well as from the Father. The zeal of Veccus for a reunion with Rome, and in favour of the Latin faith, brought upon him the ill-will of the Greeks.[3]—Tom. xi. Conc. p. 1125.

CONSTANTINOPLE (1283). Held in 1283, in which the Patriarch Veccus was condemned: and in a council

[1] It seems probable that Arsenius, however right in his original sentence against the emperor, acted harshly, and perhaps uncanonically, in refusing pertinaciously to admit him to penance. According to Le Quien, this Synod was held in May 1264, and the Patriarchs of Alexandria and Antioch presided, the number of bishops being very large.—*See* Pachymeres, lib. 3. cap. ult. and lib. 4. cap. 1-7.

[2] 1275.—Le Quien.

[3] The decree excommunicating those who refused to unite with the Roman Church, appears to have been published in a subsequent council, held in the same year. It declares that the holy synod holds them as schismatics and disturbers of ecclesiastical unity, "qui non recipiunt St Romanam Ecclesiam esse matrem et caput omnium aliarum Ecclesiarum et fidelitatis orthodoxæ magistram, et ipsius summum pontificem primum pastorem omnium Christianorum."

held in the following year, in the palace of Blaquernæ,[1] the celebrated treaty of union agreed upon in the Council of Lyons in 1274, and publicly ratified by Veccus, was annulled, and Veccus himself exiled.

CONSTANTINOPLE (1341). Held in 1341, under John XIV., Patriarch, who presided,[2] the Emperor Andronicus the younger being present. To this council Gregory Palamas, the chief of the Quietists or Hesychastæ, of Mount Athos, was cited to answer the accusation of Barlaam, a Calabrian monk (afterwards Bishop of Gieræcé in Calabria). These Quietists believed that by intense and constant contemplation, it was possible to arrive at a tranquillity of mind entirely free from perturbation; and, accordingly, they used to sit in one fixed posture gazing at the pit of their stomach (hence the title Umbilicani given them by Barlaam), and pretended, that when so occupied, they could see a Divine light beaming forth from the soul, and that this light was the glory of God, and the same that illuminated Christ during the Transfiguration. The event of the council, however, was that Gregory triumphed, and Barlaam was condemned, and made to ask pardon for his hasty accusation; he subsequently returned to Italy.—Tom. xi. Conc. p. 1872.

Five other councils were held upon this same subject within the nine following years.

CONSTANTINOPLE (1345). A council was held about the year 1345, at which the two legates from Rome, Francis, Archbishop of Bosphorus, and Richard, Bishop of Chersonesus, an Englishman, were present. Their object was to enter into a negotiation for a union of the two Churches. As neither the Patriarch, John XIV., nor his bishops were capable of managing the business, Nicephorus Gregoras, a learned layman, was called in, by whose advice they avoided all discussion with the legates, and the matter fell to the ground.

CONSTANTINOPLE[3] (1450). Held about the year

[1] So called from the name of a harbour near Constantinople, where it was situated, and from which the council sometimes takes its name.

[2] Raynaldus asserts that the emperor, and not the patriarch, presided.

[3] Called, also, *The Synod of St Sophia.* Le Quien, *Or Christ*, tom. i. col. 311, endeavours to show that the account of this Council given by

1450, upon the subject of the union of the Greek and Latin Churches, agreed upon at Florence in 1439. Gregory IV., Patriarch of Constantinople, was deposed, on account of the consent which he had given, as he allowed, willingly, to that union, and Athanasius elected to his place. This was done in the first session. In the second the unfair means used by the Latins at Florence, in order to effect the union, were dilated on. In the third the question of the procession of the Holy Spirit was argued, and the Latin doctrine on that subject endeavoured to be refuted. In the fourth they discussed the following subjects—

1. The authority claimed by the pope over the oriental and all other Churches.
2. The fire of purgatory.
3. The fruition of the saints.
4. The words of consecration.

In all of which they differed from the view taken by the Roman Church. They then added twenty-five articles of complaints against the Latin Church.

1. That they did not paint the images like the archetype.
2. That they adapted secular tunes to ecclesiastical psalmody.
3. That they permitted men and women to sit together in their churches.
4. That they forbad marriage to the clergy.
5. That they did not pray towards the East.
6. That they used unleavened bread in the holy sacrifice.
7. That they asserted whatever is in God to be substance.
8. That the pope had that cross depicted upon his feet which Christ carried on His shoulder
9. That they allowed the bed-ridden (*cubantem*) to participate in the holy mysteries, and that not with sufficient reverence.
10. That they accepted money from harlots.
11. That they fasted on Saturdays.
12. That they, contrary to the decree of the seventh synod, made paintings to represent the Father.

Allatius (and he says by him *alone*) is altogether a fabrication, but his arguments only go to prove that the *date* assigned to it by Allatius, viz., "intervallo unius anni cum dimidio a finita Synodo Florentina," is erroneous, which is the case. The date given is that of Labbe. The Patriarchs of Alexandria, Antioch, and Jerusalem, were present.

13. That in crossing themselves they began on the left.

14. That the pope usurped a secular authority.

15. That the pope, for money, absolved Christians from the obligation to fast.

16. That, contrary to Holy Scripture, they permitted parents to make their eldest sons sole heirs.

17. That they gave to the image of Christ and to the cross the worship of Latria, which is due only to the Word.

18. That they adored images.

19. That they permitted priests, in a state of fornication, to celebrate mass.

21. That they did not at once anoint the heads of the baptised.

22. That they did not pray *standing* on Saturdays and Sundays.

23. That they ate of things suffocated.

24. That they punished with *temporal fires* those who erred in the faith.

25. That they did not enjoin those who had done any injury to any one to seek forgiveness of him.

The synod, which was numerous, ended with the following session.—Tom. xiii. Conc. p. 1365.

CONSTANTINOPLE (1572). Held in 1572, by Hieremias II., the patriarch, for the purpose of repressing simony.—*Hist. Ecc. Turio-Gr.* lib. ii. p. 179.

CONSTANTINOPLE (1593). Held in 1593. A great synod, in which Jeremiah II., Patriarch of Constantinople, and Meletius of Alexandria presided. Joachim VII., Patriarch of Antioch, was also present. All things relating to the foundation of the new patriarchate of Moscow were confirmed in this council.

Up to the end of the sixteenth century, Russia was under the jurisdiction of the Patriarch of Constantinople; but about that time, Jeremiah II. being at Moscow, the monks of that city earnestly besought him, that the people and empire of Moscow might be subjected to an archbishop, αὐτοκέφαλος, "qui sui juris esset;" subject, that is, to no superior. This petition the patriarch at once, of his own accord, granted, and confirmed his promise by an oath, at the same time giving a deed drawn up in the Sclavonic tongue, by which the new patriarchate of Moscow was erected: which deed was subscribed by all the priests and monks who were present with him.

Having executed this deed, Jeremiah convoked a synod on the 26th January 1589, in the imperial city of Moscow, composed of all the bishops and abbots of the empire; in which the Liturgy having been first said in the presence of the emperor, his wife, and the whole senate, Job, Archbishop of Rostof, was elected, and declared the first primate and patriarch of the empire of Moscow.

Upon the return of Jeremiah to Constantinople, a numerous council of bishops was assembled in the month of February 1593, by which the erection of the new patriarchate of Moscow was confirmed; and it was declared to be just and right that the state of Moscow, strictly orthodox, &c., &c., should receive ecclesiastical honours in accordance with the spirit of the twenty-eighth canon of Chalcedon, and for other sufficient reasons there stated.

Then it was settled and decreed that the Church of Moscow should be thenceforward a patriarchate; that all Russia, with its tributaries northwards, should be subject to it in all matters ecclesiastical; and the patriarch of Moscow should rank next after the patriarch of Jerusalem, and take precedence of all metropolitans, archbishops, and bishops, throughout the whole Catholic and Orthodox Church of Christ. It was further decreed that the election of the patriarch of Moscow should be confirmed by the patriarch of Constantinople, to whom a fixed tribute should be paid. Job, Archbishop of Rostof, was then consecrated primate of the empire of Moscow, and patriarch.—Le Quien.

CONSTANTINOPLE (1638). Held September 24, 1638, by Cyril of Berrhea, Patriarch of Constantinople, for the purpose of anathematising the memory of Cyril Lucar, his predecessor, who died about three months previously, and who was accused of holding many of the peculiar tenets of Calvin. It was decreed that Cyril Lucar should be publicly denounced, and delivered over to an anathema, as well as all those who received his vain dogmas. Thirteen anathemas were then published against him, of which the following is a summary:—

1. To Cyril, surnamed Lucar, who has falsely asserted that the whole Eastern Church is of the same belief as Calvin, anathema.

2. To Cyril, who teaches and believes that the holy Church of Christ can lie, anathema.

3. To Cyril, who teaches and believes that God hath chosen some to glory before the foundation of the world, and predestinated them without works, and hath reprobated others without cause, and that the works of none are sufficient to demand a reward before the tribunal of Christ, anathema.

4. To Cyril, who teaches and believes that the saints are not our mediators and intercessors with God, anathema.

5. To Cyril, who teaches and believes that man is not endued with free will, that every man has the power of sinning, but not of doing good, anathema.

6. To Cyril, who teaches and believes that there are not seven sacraments, but that only two—*i.e.*, baptism and the Eucharist—were handed down to us by Christ in His Gospel, anathema.

7. To Cyril, who teaches and believes that the bread offered at the altar, and also the wine, is not changed by the blessing of the priest, and the descent of the Holy Ghost, into the real body and blood of Christ, anathema.

8. To Cyril, who teaches and believes that they who have fallen asleep in piety and good works, are not assisted by the alms of their relations and the prayers of the Church, anathema.

9. To Cyril, a new Iconoclast, and the worst of all, anathema.

The 10th and 11th are merely an amplification of the last, and the 12th and 13th a recapitulation and enforcement of the whole.

The acts of the council are signed by three patriarchs, viz., Cyril of Constantinople, Metrophanes of Alexandria, and Theophanes of Jerusalem; also by twenty-four archbishops and bishops, and by twenty-one dignitaries of the great Church of Constantinople. Neale's *History of the Oriental Church.*

CONSTANTINOPLE (1641). Held in 1641, by Parthenius; eight prelates and four dignitaries of the Church attended. The teaching of Cyril Lucar was again condemned, and the use of the word μετουσίωσις, authorised to express the change in the elements after consecration;

but not without opposition, as a term unknown to the fathers, and the offspring of Latin scholasticism.—Neale's *History of the Oriental Church.*

CONSTANTINOPLE (or JASSY) (**1642**). Held at Jassy in Moldavia, but commonly named the Synod of Constantinople; Parthenius, the œcumenical patriarch, presided: and the acts of the council (which are incorporated with and authenticated by those of the Council of Bethlehem, A.D. 1682) are signed by twenty-three archbishops and bishops, amongst whom was Peter Moglias, Archbishop of Kieff, the author of the "Confessio Orthodoxæ Ecclesiæ Catholicæ et Orientalis," which, as revised by Meletius Syriga, was formally approved. Most of the signatures, however, appear to have been added subsequently, the number of prelates actually present being small.

The decrees of this synod are contained in seventeen chapters, and the condemnation of Cyril Lucar is more fully expressed than it had been in the synod of 1638. All the chapters of Cyril, except the seventh on the Incarnation, are condemned.—Neale's *History of the Oriental Church.*—Tom. xv. Conc. p. 1713.

CONSTANTINOPLE (**1718**). Held April 12, 1718; the Patriarch, Jeremias of Constantinople, Samuel of Alexandria, and Chrysanthus of Jerusalem, being present, with the clergy of the Church of Constantinople. In this council the twelve proposals of the Scotch and English nonjuring bishops upon the subject of an union between the Greek Church and the nonjuring British Churches was considered. The circumstances which led to this scheme were as follows:—In 1716, Arsenius, Metropolitan of Thebais in Egypt, was in London, and the Scotch bishop, Campbell, forming an acquaintance with him, was led to mention the subject of an union to him; Arsenius entered warmly into the matter, and undertook to forward to the orientals any proposals upon the subject which the British bishops might agree upon.

In consequence twelve proposals were drawn up, which were translated into Greek by Bishop Spinkes; and to them was added a declaration, expressing wherein they agreed and disagreed with the Oriental Church. The five points of disagreement were as follows:

1. That they denied to the canons of œcumenical councils the same authority with Holy Scripture.

2. That they could not pay any kind of worship to the blessed Virgin.

3. That they could not pray to saints or angels.

4. That they could give no religious veneration to images.

5. That they could not worship the host in the eucharistic sacrifice.

In the year 1721, "The answer of the orthodox in the East to the proposals sent from Britain for an union and agreement with the Oriental Church," was transmitted through Arsenius, who was then at Moscow. This answer was the synodical judgment agreed upon in this council; it was contained in a long paper, in Greek, accepting the twelve proposals and the articles of agreement under certain explanations, but warmly defending the Greek Church on the subject of the five articles of disagreement, and insisting upon an entire conformity in each of these particulars. At the same time they forwarded the two declarations of their Church drawn up in the Synod of Constantinople (or Bethlehem), under Doritheus, in 1672, and in that under Callinicus, in 1791.—Skinner's *Eccl. Hist. Scot.* vol. ii. p. 634.

CONSTANTINOPLE (1723). Held in September 1723, upon the same subject. Jeremias of Constantinople, Athanasius of Antioch, Chrysanthus of Jerusalem, Callinicus of Heraclea, Auxentius of Cyzicum, Paisius of Nicomedia, Gerasimus of Nicea, Parthenius of Chalcedon, Ignatius of Thessalonica, Arsenius of Prusa, Theoctistus of Polypolis, and Callinicus of Varna, being present.

Upon the receipt of the synodical judgment of the last council, the English bishops, in a synod held at London, in May 1722, drew up a reply defending their former position, by appropriate passages from Holy Scripture, and from the fathers, and concluding with the following proposal: "If our liberty, therefore, is left us in the instances above-mentioned, if the Oriental patriarchs and bishops will authentically declare us not obliged to the invocation of saints and angels, the worship of images and the adoration of the host; if they please publicly and authoritatively, by an instrument under their hands, to pronounce us perfectly disengaged in these particulars, both at home and abroad, in their churches and in our own: these relaxing concessions allowed, we

hope may answer the overtures on both sides, and conciliate an union."

In the present council this second communication of the British bishops was considered, and a final answer drawn up and forwarded, telling the Anglican prelates that they had nothing to say different from their former reply; and far from acceding to any compromise, they boldly declare, that "these doctrines have been long since examined, and rightly and religiously defined and settled by the holy and œcumenical synods, so that it is neither lawful to add anything to them, nor to take any thing from them; therefore, they who are disposed to agree with us in the Divine doctrines of the orthodox faith, must necessarily follow and submit to what has been defined and determined by the ancient fathers and by the holy and œcumenical synods, from the time of the apostles and their holy successors, the fathers of our Church, to this time; we say they must submit to them with sincerity and obedience, and without any scruple or dispute, and this is a sufficient answer to what you have written." To this epistle they added the confession of faith agreed upon in the Synod of Bethlehem, in 1672.—Skinner's *Ecc. Hist. Scot.* vol. ii. p. 637.

COPENHAGEN (1425). [*Concilium Hafniense.*] The place in which this council was held is not altogether certain; it was assembled by Peter Lukius, Archbishop of Lund, in 1425. His suffragans, Bishops of Wirtzburg, Roschild, and other suffragans, and some other bishops, abbots, &c., were present. A synodical letter was drawn up for the re-establishment of discipline, and the reformation of morals amongst both clergy and laity. These rules forbid luxury, drunkenness, frequenting wine shops, carrying arms, having concubines, &c. All troublers of State or Church were excommunicated; nuns were forbidden to leave their convent without leave, and bishops to ordain any one belonging to another diocese without the permission of the bishop of that diocese.—Tom. xii. Conc. p. 380.

CORDOVA (839). *See* Esp. Sagr. Tom. xv. *Preface.*

COYANZA (1050). [*Concilium Coyancense* or *Cojancense.*] Held in 1050, at Coyanza, or Coyace, in diocese of Oviedo in Spain, by Ferdinand I. of Castile. Nine bishops attended, and thirteen decrees were published, relating partly to the Church and partly to the State.

The second orders, under anathema, that all abbots and abbesses shall govern their houses according to the rule of St Isidore, or St Benedict, and shall submit in all things to their bishop.

3. Orders that Churches and the clergy shall be under the control of their bishop, and not under that of any lay person; that suitable vessels and ornaments be provided; that no chalice of wood or earthenware shall be allowed; that the altar shall be made entirely of stone, and shall be consecrated by the bishop.[1]

5. Enjoins that archdeacons shall present for ordination only such clerks as shall know the whole psalter, with the hymns and canticles, epistles, gospels, and prayers.

6. Orders all Christian persons to go to church on Saturday evenings, and on Sunday to be present at the matins, mass, and at all the hours; to do no work, nor travel on that day, unless for the purposes of devotion, visiting the sick, burying the dead, executing a secret order of the king, or of defence against the Saracens. Those who break this canon are, according to their rank, either to be deprived of communion for a year, or to receive a hundred lashes.

11. Commands fasting on Friday.

12. Forbids the forcible seizure of those who have taken refuge in a church, or within thirty-one paces of it.

There appears to be some difference in the copies of these canons.—Tom. ix. Conc. p. 1063.

CTESIPHON (414). Held by authority of Marietus, Bishop of Martyropolis, the ambassador of Theodosius the Younger, in Persia, and Jaballa, Metropolitan of Seleucia. The acts of the Synod of Seleucia, 410, were confirmed, and the Nicene Creed received. Ctesiphon and Seleucia formed, as it were, one city, being built on opposite banks of the Tigris.

[1] It also directs that in every church the proper priestly vestments shall be provided, viz., the surplice, amice, alb, cinctorium, belt, stole, maniple and chasuble; also the vestments of the deacon, viz., amice, alb, and stole. Also it orders, that under the chalice shall be placed a paten, and over it a corporal of linen. The host to be made of fine flour, without any admixture; the wine and water to be pure, so that in the wine, and host, and water, the sacred Trinity may be signified. That the vestments of priests ministering in the church shall reach to their feet. That they shall have no women in their houses except a mother, or aunt, or sister, or woman of approved character, who shall always be dressed entirely in black; and that they shall teach infants the Creed and Lord's Prayer.

CYPRUS (401). Held by St Epiphanius, Metropolitan, in 401, and in which the errors of Origen were condemned. He also induced Theophilus of Alexandria to pronounce the same condemnation in synod. (*See* ALEXANDRIA, 399; JERUSALEM, 399.)

D.

DALMATIA (1199). [*Concilium Dalmaticum.*] Held in 1199, by John, chaplain to Pope Innocent III., and Simon, his subdeacon, both legates of the Roman see. In this council the Church of Dalmatia submitted itself to the authority of Rome. Also twelve canons were published.

1. Enjoins that a bishop convicted of taking any fee for ordination shall be deposed for ever.

4. Directs that the secrecy of confession shall be kept inviolate under pain of deposition.

8. Condemns those lay persons who present to benefices, and those of the clergy who receive them at the hands of the laymen.

10. Excommunicates husbands who forsake their wives without waiting for the judgment of the Church.

11. Forbids the ordination of bastards, and of the sons of priests.

12. Forbids the ordination of any one as priest under thirty years of age.

The acts are subscribed by seven bishops, besides the legates and the Archbishop Dominicus.—Tom. xi. Conc. p. 7.

ST DENYS (996). [*Concilium St Dionysianum.*] Held about the year 996, upon the matter of the tithes, which it was proposed to take from the monks and laymen, who had gotten possession of them, and to restore to the bishops. Abbor, Abbot of Fleuri, opposed this measure so warmly, and raised such an opposition amongst the monks of St Denys and their serfs, that the bishops were glad to make their escape,[1] and nothing was concluded.—Aimonus in *Vita St Abbonis.* Tom. ix. Conc. p. 770.

DIOSPOLIS, in Palestine, the ancient Lydda (415). [*Concilium Diospolitanum.*] Assembled December 20, 415, and lasted four days. Heros, Bishop of Arles, and

[1] "Inter quos Sequinus Senonum archiepiscopus, primatum Galliæ in ea synodo sibi usurpans, *primatum quoque fugæ* arripuit."

Lazarus, Bishop of Aix (driven from their sees in the troubles raised by an incursion of the barbarians), had denounced the heresy of Pelagius to the bishops of Palestine, and had drawn up a memorial setting forth the errors of which they asserted him to be guilty, taken partly from that heretic's own works, and partly from those of Celestius. This business was carried before a council, which St Augustine calls the Council of Palestine, but it was in fact no other than the Council of Diospolis, of which we are speaking,—the city mentioned in Holy Scripture under the name of Lydda.

Fourteen bishops attended, amongst whom were Eulogius of Cesarea, John of Jerusalem, Ammonianus Fidus, Zosimus, &c. Pelagius himself was present, but not so Heros and Lazarus, nor any person to explain the evil tendency of his works. He was supported by John of Jerusalem.

The memorial of Heros and Lazarus was read, in which many propositions of Pelagius were contained; and amongst them the following: That Adam had mortality in his nature; that the consequences of his sin were confined to his person; that the Law qualified for the kingdom of heaven, and was founded upon equal promises with the Gospel; that children dying without baptism are saved, and enjoy eternal life, athough they do not enter the kingdom of heaven; that the grace of God is not necessary for the performance of each particular good work; that man's free will with the law and gospel doctrine is sufficient; that grace is given according to our merits, and depends upon man's will.

Pelagius confessed some of the propositions attributed to him to be really his, but he denied the sense which his accusers put upon them, maintaining that they were capable of being understood in a sense agreeable to Catholic truth.

As to the accusations brought against him, some he disposed of by passing them over altogether, and others he evaded by so confusing the subject with a multitude of words and specious sophistry that he bewildered his antagonists, as appears from St Augustine's report of the proceedings drawn up from the acts of the council.[1]

[1] The members of the Synod (according to St Augustine), judging of a matter of which they knew little, and in the absence of him who had drawn up the paper against Pelagius, were not able to examine him more closely.

In fact, since there was no one present capable of sustaining the charges brought against him, and the Greek bishops were unable to examine his writings, which were in Latin, they were obliged to take his own word for the soundness of his views, and accordingly, after he had declared solemnly that he held in all things the Catholic faith, and had anathematised every thing contrary to it, the fathers recognised him as being in communion with the Church. But whatever advantage Pelagius derived from this council, by declaring that the fourteen bishops had approved his opinions, what St Augustine says is true, that in absolving the *person* of Pelagius they condemned his heresy, since he himself, the head of that heresy, was obliged to condemn it before the fathers would recognise him as being in the communion of the Church.—Tom. ii. Conc. p. 1529.—*Aug. de Pec. orig. ad Bon.* lib. ii. cap. 3.

DROGHEDA (1554). Held in St Peter's Church, Drogheda, in 1554, by George Dowdall, Archbishop of Armagh (lately restored to the archbishopric). In this synod various changes and reforms, introduced during the preceding reign (that of Edward VI.), were annulled. Amongst other enactments, was one enjoining that the married clergy should be deprived; and another, ordering all rectors and vicars, unable to preach themselves, to engage a substitute to preach for them four times a year at least. Another provincial synod was held at Drogheda in 1556.—Bp. Mant, *Hist. Irish Church*, p. 240.

DOUZI (871). [*Concilium Duziacense.*] Held in August, in the year 871, at Douzi, a small town of France, in Champagne, near Mouzon. In this council Hincmar, Bishop of Laon, was deposed and banished, having refused to answer the complaints urged against him by Charles the Bald. At the same time Hincmar of Rheims also presented a petition, filled with complaints against his nephew (Hincmar of Laon). His sentence of deposition was signed by twenty-one bishops present, and by the deputies of eight, who were absent, and also by eight other ecclesiastics. A synodal letter was written to Pope Hadrian. The acts of the council are lost, but the pope's rescript, reprobating the

condemnation of Hincmar, is extant.[1] (*See* C. VERBERIE, 869.)

DOUZI (874). Held in June 874, by order of the king. A synodal letter to the bishops of Aquitaine was written upon the subject of incestuous marriages (an abuse then common), and also of the usurpations of Church property. At the same time Humbert, a priest, was deposed, and a nun, Duda, whom he had seduced, put to penance.[2]—*Greg.* xii. *Ep.* 31, *inter.* 7. Tom. ix. Conc. p. 258.

DUBLIN (1176). [*Concilium Dublinense.*] Held in 1176, by Vivianus, the Pope's legate, who then confirmed the rights of the kings of England over Ireland.—Wilkins' *Conc.*, vol. i. p. 483.

DUBLIN (1186). Held in Lent, 1186, by John Comyn, Archbishop of Dublin, against the drunkenness and incontinence of the clergy. The archbishop, in this council, publicly pronounced sentence against certain of the clergy of the County of Wexford convicted of being married; they were suspended from the exercise of their ecclesiastical functions, and deprived of the enjoyment of their benefices. The Irish bishops, at the same time, were reprimanded for their neglect, in not checking the drunken habits of their clergy.

DUBLIN (1518). Held in 1518, by William Rokeby, Archbishop of Dublin, and Chancellor of Ireland. For the reformation of morals and discipline, ten canons were published.

1. Forbids the admission of priests without the consent of the ordinary; also enforces payment of tithe under pain of excommunication.

3. Forbids the use of chalices made of tin.

8. Forbids the clergy to play at tennis, upon pain of a fine of twenty-four pence for each offence, half to be paid to the bishop, and the other half to the church of the place where they play.—Wilkins' *Conc.*, vol. iii. p. 660.

[1] Throughout this dispute the Gallican bishops resolutely refused to recognise the pretended right of the pope to receive appeals from the judgment of provincial synods; hence arose the discord between the two parties.

[2] Humbert was deposed, and sent into perpetual banishment, in a convent in some distant land, where he enjoyed lay communion only. Duda was sentenced to be flogged, and to pass seven years of penance.

DUBLIN (1615). Held in 1615, by the archbishops, bishops, and clergy of Ireland, in convocation, Thomas Jones, Archbishop of Dublin, being speaker of the house of bishops. In this synod certain articles of religion,[1] framed by Usher, in one hundred and four sections, under nineteen heads, were drawn up and approved, having for their object the introduction of Calvin's novelties into the faith of the Irish Church. These articles included the nine celebrated "articles of Lambeth," A.D. 1595, by means of which the same object had been attempted, but, happily, in vain, in England.

By the decree of the synod, any minister, of whatsoever degree or quality, publicly teaching any doctrine contrary to the articles then agreed upon, was ordered to be, after due admonition, silenced and deprived. (*See* C. DUBLIN, 1635.) —Bp. Mant.; Wilkins' *Conc.*, vol. iii. p. 447.

DUBLIN (1634). A convocation of the archbishops, bishops, and clergy of Ireland, was held in 1634, in which it was proposed that the thirty-nine articles of religion, agreed upon in the Synod of London, A.D. 1562, should be received by the Church of Ireland. This measure was strongly recommended by Bishop Bramhall, and supported by the English and Irish governments. Archbishop Usher does not appear to have been very cordial in his co-operation.

The main difficulty in the way of thus reducing the two Churches to a strict conformity in doctrine was the body of articles drawn up and approved in a previous synod, held in Dublin in 1615. These articles the lower house were unwilling to alter, but by the exertions of the lord deputy, Wentworth, and Bishop Bramhall, a canon was eventually drawn up, and with the exception of one dissentient voice, unanimously passed, by which the English articles were received and approved, and all who should refuse to subscribe them pronounced worthy of excommunication.

No formal abrogation, however, of the Calvinistic articles of 1615 was made, which led to very inconvenient results; some, amongst whom was Bramhall, justly considering that

[1] "Articles of Religion agreed upon by the archbishops and bishops and rest of the clergy of Ireland, in the convocation holden at Dublin in the year of our Lord God 1615, for the avoiding of diversities of opinions, and the establishing of consent touching true religion."

the adoption of the English articles, *ipso facto*, annulled those of 1615; whilst Usher and many others, who favoured the doctrines contained in the Irish articles, maintained that both sets of articles were to be observed; and, in consequence, some few bishops, for a time, required subscription to both the English and Irish, discordant as they were. This unhappy state of things appears to have continued until 1641, when the Irish rebellion broke out. On the restoration of the Church, no attempt was made to revive the Irish articles, which fell into entire disuse.

In this same synod the Bishop of Derry, Bramhall, further moved that the canons of the English Church should be received as well as the articles. Archbishop Usher opposed this, upon the ground that it gave too great a pre-eminence to the Church of England; and his view of the matter was so far pleasing to the majority of the clergy (many of whom were strongly inclined to Puritanism), that all they would agree to was, that permission should be granted to Bramhall to select from the English code such canons as he should consider fit for adoption in the Church of Ireland, and to add to them others constructed afresh for the purpose, so as to form a complete rule suited to the circumstances of the Church.

The body of canons so formed, to the number of one hundred, for the most part agreed with the English canons. The main differences are as follows:—

Canon 7 in the Irish code, which corresponds to canon 13 in the English, omits all special notice of the postures, &c., to be observed during divine service, and orders generally the "use of such reverent gestures and actions as the Book of Common Prayer prescribes, and the commendable use of the Church hath received."

Canon 13 in the English, was altogether omitted. No further injunction for using the surplice was made than that in the 7th canon; it is ordered to be worn in cathedral and collegiate chapels.

Canons 55 and 82 in the English code, were omitted in the Irish.

Canon 31 in the Irish code, directs that the "articles of religion, generally received in the Church of England and Ireland," should be taken for the test of the faith of candidates for orders.

Canon 8 provides for the celebration of certain portions of the service in Irish.

Canon 86 permits, in certain cases, the parish-clerk to read those parts of the service which should be appointed to be read in Irish.

Canon 94 provides for the supply of Irish Bibles and Prayer Books to churches.

Canon 9 forbids preachers to teach heretical and popish errors.

Canon 11 provides for catechising; forbids the clergy to admit any person to be married, or to act as sponsors, or receive the holy communion, before they can say the creed, the Lord's Prayer, and the ten commandments.

Canon 12 lays down rules for catechising and preaching.

Canon 97 orders the removal, with consent of the ordinary, of all rood-lofts in which wooden crosses stood, all shrines, &c.

Canon 36 provides for the union of poor livings.

Canon 43 orders the consecration of new churches.

Canon 19 orders the minister, on the afternoon before the administration of the holy communion, to give warning by the tolling of a bell, or otherwise, that persons troubled in conscience, may resort to God's ministers for advice and counsel.

Canon 49 prohibits marriage in Lent, during any public fast, at Christmas, Easter, Whitsuntide, and on Ascension Day.

The Book of Canons, thus settled, having passed both houses of convocation, received finally the king's assent.—Bp. Mant., *Irish Church*, pp. 483-506; Wilkins' *Conc.*, vol. iii, p. 496.

DUNSTABLE (1214). [*Concilium Dunstaplense.*] Held at Dunstable in 1214, by Stephen Langton, Archbishop of Canterbury, to complain against the conduct of Nicholas, Bishop of Tusculum, the Pope's legate, who had thrust into the vacant sees prelates (it was alleged) by no means qualified to fill them, and whose power to prefer them at all was questioned in this synod. The legate took no notice of the message which was sent to him at Burton-upon-Trent, where he then was, but, with the king's consent, despatched Pandulphus to Rome, and so outwitted the Anglican clergy, and made their appeal to the pontiff of little or no effect.—Wilkins' *Conc.*, vol. i. p. 544.

DURHAM (1220). [*Concilium Dunelmense.*] Held in 1220, under Richard de Marisco, Bishop of Durham. Great uncertainty hangs over the date and particulars of this council. Amongst the constitutions of Richard of Durham, which are numerous, the following may be noticed:—

1 and 2. Concern the case of those that need dispensations.

3, 4, and 5. Contain instructions to archdeacons to instruct the clergy, and the clergy to teach the people in the Catholic faith.

7 and 9. Direct that the concubines shall be expelled from the houses of the clergy, and that the former, as well as the latter, be punished; among other penalties they are to be forbidden to receive the kiss of peace, and the blessed bread (*pane benedicto*) in the church.

13 and 14. Against drinking, and in favour of hospitality.

15, and several following constitutions, enumerate the seven sacraments, forbid them to be sold, prohibit any one from admitting to the sacraments the parishioners of another clergyman, allow of lay-baptism in cases of necessity, yea, even of a father's or mother's administering the rite *without prejudice to their conjugal connection;* the form was to be esteemed valid whether repeated in Latin, French, or English, and if any doubt existed, a form of conditional baptism was given: "I intend not to re-baptise thee, but if thou art not already baptised, I baptise thee," &c. The same number of sponsors were deemed necessary as are at present required by the English Church.

29. Directs that women be admonished to bring up their offspring carefully, and not to place them when very young too near at night, lest the babes be smothered; not to leave them alone in the house near the fire, nor in a place near water; and this duty is to be declared to them every Lord's day.

40. Forbids priests to reveal what was said to them under the seal of confession, even by such expressions as this: "I know what kind of persons ye are," or in any way.

The last constitution forbids a monk to dwell alone in his cell or elsewhere, quoting Ecclesiastes iv. 10, in proof of the peril of so doing.—Wilkins' *Conc.*, vol. i. p. 572.

DURHAM (1255). Held in 1255, or thereabout; in which the constitutions of Walter de Kirkham, confirming and improving those of Richard of Durham, were published. —Wilkins' *Conc.*, vol. i. p. 704.

DURHAM (1276). Held in 1276, in which the constitutions of Robert de Insulâ, Bishop of Durham, were published. They are six in number, and all of them concerning tithes and the collection of them, with the best means of preventing disputes or fraud.

E.

EANHAM. (1009). [*Concilium Ænhamense.*] Held about 1009, at the command of King Ethelred, by St Alfeage, Archbishop of Canterbury, at Eanham (probably Ensham in Oxfordshire), at Whitsuntide; many bishops, abbots, and laymen were present. Thirty-two canons and laws were published.

1. Relates to the duties of abbots and abbesses, and regulars.

2. Enjoins chastity upon priests.

6. Forbids to sell a Christian into a foreign land.

7. Forbids to condemn Christians to death for every trifling cause.

8. Forbids marriage within the fourth degree.

9. Declares the protection of the Church, and of the king's hand, to be equally inviolable.

10, 11, 12, 13, and 14. Relate to the payment of various Church dues and fees.

15. Orders the due observation of fasts and festivals, except the fast before the feast of St Philip and St Jacob, which was not necessarily to be observed, by reason of the Paschal feast.

16. Commands the observance of the Ember fasts.

17. Orders men to fast on every Friday, except it be a festival.

18. Forbids the ordeal and oaths, and marriages, on high festivities, on Ember days, from Advent to the Octave of the Epiphany, and from Septuagesima to the fifteenth night after Easter.

19. Allows a widow to marry again twelve months after her husband's death.

20. Orders every man to confess often, and to communicate at least thrice a year.

21. Enumerates various sins to be avoided by Christian people.

30. Charges "God's servants" to be careful in their lives, to be chaste, and to follow their books and prayers, &c., &c.

31. Commands that the money arising from the satisfaction by an offender for his fault, shall, at the bishop's discretion, be applied to the relief of the poor, the repairing of churches, providing bells, vestments, and the like.—Tom. ix. Conc., p. 789. Wilkins' *Conc.*, vol. i. p. 285.

EDINBURGH (1177). Held in 1177, by the Cardinal Priest Vivianus, legate, in which many ancient canons were renewed and some fresh ones enacted.—Skinner's *Ecc. Hist. Scot.*, vol. i. p. 279; Wilkins' *Conc.*, vol. i. p. 486.

EDINBURGH (1552). Held in January 1552, by the Archbishop of St Andrews, in which the question was agitated, "whether the Paternoster might be said to the saints." This matter made no small stir at the time, and amongst other places in St Andrews, the decision of the council was that the Lord's Prayer might be said to the saints; but many of the bishops present urged the sub-prior of St Andrews upon his return rather to teach the people that "the Lord's Prayer ought to be said to God; yet so that the saints ought also to be invocated."

The council further ordered the publication of a catechism in the mother-tongue, containing an explication of the creed, the Ten Commandments, and the Lord's Prayer; and all curates were enjoined to read some portion of it every Sunday and holiday, when there was no sermon.—Skinner, *Ecc. Hist. Scot.*, vol. ii. p. 39.

EDINBURGH (1559). Held March 2, 1559, by desire of the Queen Regent of Scotland, to consider certain articles of reformation proposed by the (so-called) congregation, which were as follow:—

1. That the public prayer be said and the sacraments ministered in the vulgar tongue.

2. That bishops be elected by the gentry of the diocese, and parish priests by the parishioners.

3. That insufficient pastors be deprived.

4. That all immoral or unlearned churchmen be ex-

cluded from the administration of every ecclesiastical function.

To the first demand the council made answer, "that they could not dispense with using any language but Latin in the public prayers and administration of the sacraments, being appointed by the Church under most severe penalties."

To the second: "That the canonical laws concerning the elections of bishops and pastors ought to be maintained, that the election of bishops being a privilege of the crown, with consent of the pope, to determine anything in opposition thereto, when the queen was so young, would be indiscreet and treasonable."

To the two last they agreed.—Skinner's *Ecc. Hist. Scot.*, vol. ii. p. 80.

EDINBURGH (1724). An assembly of the Scotch bishops, convoked by John Fullerton, Bishop of Edinburgh, was held July 9th, 1724, to settle the points of difference concerning the "usages." For some years past the bishops in Scotland had been divided as to the propriety of returning to the following usages (enjoined in the first book of Edward):—

1. Mixing water with the wine.
2. Commemoration of the faithful departed at the altar.
3. Consecrating the elements by express invocation.
4. Using the oblatory prayer before distribution.

In this conference a paper called a "Concordate," was drawn up by six of the bishops, by which Bishop Gadderar, who favoured a revival of the above usages, agreed, on his part, not to refuse the unmixed cup when communicating with his brethren, not to mix publicly in any of his ministrations, and, further, to do all in his power that all under his inspection should walk by the same rule. Again, in consideration of the other bishops having permitted the use of the Scotch Liturgy, he engaged not to insist upon the introduction of any other ancient usages unauthorised by the Scotch Church. On the other hand, the primus, and other members of the "college of bishops" (so the opposers of usages called themselves), authorised and commissioned Bishop Gadderar to officiate as Bishop of Aberdeen.—Skinner, *Ecc. Hist. Scot.*, vol. ii. p. 634.

EDINBURGH (1731). An assembly of the bishops of

the Church of Scotland was held towards the end of December 1731, in which a second "Concordate" was drawn up; consisting of certain articles of agreement made between the college of bishops (as those who opposed the restoration of the ancient "usages" called themselves) and their opponents. These articles were to the following effect:—

1. That only the Scotch or English Liturgy should be made use of in public divine service. That the peace of the Church should not be disturbed by the introduction of disputed ancient usages; and those of the clergy who should act otherwise, should be censured.

2. That no one in future should be consecrated bishop without the consent of the majority of bishops.

3. That no bishop should be elected to a vacant bishopric by the presbyters, without the mandate of the primus, and consent of the majority of bishops.

4. That the majority of bishops shall elect the primus for convocating and presiding only. No bishop to exercise jurisdiction out of his own district.

5. Appoints Bishop Freebairn to the dignity of primus.

6. Relates to the limits of the different dioceses.

These articles were signed by five bishops present, and subsequently by four others.—Skinner, *Ecc. Hist. Scot.*, vol. ii. p. 646.

EDINBURGH (1743). Held August 9, 1743, on occasion of the consecration of John Alexander to the see of Dunkeld. Four other bishops were present: Bishop Keith, primus, presiding. Sixteen canons, ten of which had been drawn up by the deceased Bishop Rattray, were agreed to.

1. Enacts that no one shall be consecrated bishop without the consent of the majority of the bishops. All consecration otherwise performed to be void, and the consecrator and the person consecrated judged schismatics.

2. The primus to be chosen indifferently from the bishops by the majority of voices. The primus to have no other exclusive privilege than that of convocating and presiding, and that under three restrictions—(1.) If the reasons assigned by him for a convocation shall seem insufficient to the majority of the other bishops, or the time or place appointed improper, the meeting to be wholly set aside, or

the time and place altered accordingly. (2.) If the primus refuse to convoke a synod, when required by the majority of bishops, the latter may proceed to convoke without him. (3.) The primus to hold his office only during the pleasure of the majority of bishops.

3. No primus, under pain of suspension, to lay claim to any further power than is granted by these present canons.

4. Upon the demise or translation of a bishop, the presbyters of the district shall not proceed to elect to the see without the mandate of the primus with the majority of bishops.

5. If the presbyters of any district shall elect a person already consecrated, he shall nevertheless not have any jurisdiction over the district until his election be confirmed by the majority of bishops.

If the person elected be a presbyter with whom the majority of bishops, for good reasons, are dissatisfied, a new election shall be made.

6. Every bishop to appoint one of his presbyters to act as his dean. The dean to inform the primus of the death of his bishop. The dean to apply for a mandate to elect a successor within four months after vacancy.

7. During a vacancy the nearest bishop to perform the necessary episcopal functions in the district; no other bishop to take upon him to perform any such functions without the consent of such bishop. In cases of discipline, for which no rule is found, the presbyters of a vacant bishopric to apply to the primus, who shall determine the case with his colleagues.

8. No presbyter shall take upon him the charge of any congregation until he be appointed by the bishop of the district. No presbyter nor deacon shall remove from his district without letters dismissory from the bishop. None to be ordained presbyter without a designation to a particular charge.

9. Enacts that in cases where, owing to the distressed state of the Church, the bishop of one district was compelled to dwell within the district of another bishop, and to have his place of worship there, those who belonged to his congregation, as well as his assisting presbyters and deacons, should be under his sole jurisdiction.

10. Orders every bishop carefully to recommend to his clergy and to candidates for holy orders, the study of the Holy Scriptures, and of the fathers of the apostolic and two following ages; and diligently to instruct their people in the truly Catholic principles of that pure and primitive Church.

11. The dean of every district to sit in all synodical meetings as the representative of the presbyters: to defend the interests of the presbyters, but to have no decisive vote. The dean of vacant districts to be chosen by the presbyters.

12. Upon the death of the primus, the senior bishop to succeed at once, and to hold office until the next synod, to be holden within four months.

13. Bishops unable, through infirmity, or pressing inconvenience, to attend at a synod, to notify the same to the primus. Bishops so absent, to be permitted to send their judgment upon the matter to be debated to the primus, signed with their own hand, and this to be considered as their canonical vote. Absent bishops also permitted to make propositions in writing, for the consideration of the synod. No synod to be holden unless more bishops be present than absent.

14. In all cases where the votes of the bishops are equally divided, the vote of the primus to count for two.

15. Any presbyter or deacon deposed by his bishop, who shall presume to perform any part of his sacred office, or to gather a separate or schismatical congregation, to be excommunicated; and any clergyman taking upon him to countenance such presbyter or deacon in their schismatical separation to be suspended from the exercise of his holy functions during the bishop's pleasure. And such of the laity as shall adventure to adhere to the deposed presbyter or deacon, either in worship or other sacred administration, not to be allowed to partake of any Church ordinances until they be again reconciled and received by the bishop of the district.

16. Any clergyman taking upon him to marry persons belonging to another congregation, without the certificate of their proper pastor, to be suspended for the first offence for three months, for the second six months, for the third *sine die*.—Skinner, *Ecc. Hist. Scot.*, vol. ii. p. 654. *Coll. C. E. Hist.* 663.

EGARENSE (615). January 13th, 615. *Esp. Sag.* tom. xlii. t. xxv. 83.

ELNE (1027). [*Concilium Helenense.*] Held in 1027, at Elne, a city in Rousillon. Amongst other things, the Trève de Dieu was decreed in this council, by which it was enacted that no man should attack his enemy from the hour of noon on Saturday, till the hour of prime on Monday,[1] under pain of excommunication; also that the holy office should be said for three months for excommunicated persons, to obtain the grace of God for their conversion.—Tom. ix. Conc. p. 1184.

ELVIRA (or ILLIBERIS) (300). [*Concilium Eliberitanum.*] Held probably about the year 300, at Elvira (*Illiberis*), which Florez believes to have stood on the site of the present Granada. Nineteen bishops were present, and eighty-one strict canons were published. Amongst the bishops was Hosius of Cordova; twenty-six priests and certain deacons also assisted. The canons appear to be a collection from the penitential canons of Africa and Spain.

1. Deprives of communion, even in death, those who, after baptism, have voluntarily sacrificed to idols.

3. Relaxes the penalty in canon 1 in favour of those who have not gone beyond offering a present to the idol. It allows of admitting such to communion at the point of death, if they have undergone a course of penance.

6 and 7. Forbid communion even at the point of death to those who have caused the death of another maliciously, and to adulterers who have relapsed after entering upon the course of penance.

12 and 13. Forbid communion even in death to mothers who prostitute their own daughters, and to women who, after consecrating themselves in virginity to God, forsake that state.

[1] The fearful confusion introduced by the civil wars which raged at the beginning of the eleventh century, compelled the bishops to forbid all acts of hostility under pain of canonical censures; this was called the "Trève de Dieu" (*Treuga Domini*) and was *first enacted in this council.* Subsequently the period of this truce was extended from Wednesday evening to Monday morning, during which time it was forbidden to take any thing by force, to avenge an injury, or to exact the pledge from a surety.

20. Directs that all ecclesiastics guilty of usury shall be degraded.

23. Orders that every month double fasts shall be kept, except in July and August.

These double fasts consisted of a fast on two consecutive days, on the first of which no food might be taken.

26. Orders the observation of Saturday as a fast.

32. Forbids priests to reconcile penitents, but in case of necessity allows the priest or deacon to administer the holy communion. *Si et jusserit sacerdos.*

33. Prohibits the clergy from the use of marriages.

34. Forbids to burn lights in cemeteries during the day, lest the spirits of the faithful should be disturbed. Cabaputius interprets this of wizards who tried by this means to raise the forms of the dead.

36. Declares that pictures ought not to be in a Church, lest the object of veneration and worship be depicted upon walls.[1]

40. Declares that one who is put to death for breaking down idols shall not be numbered amongst the martyrs, for such an act is not commanded in the Gospels nor sanctioned by the example of the Apostles. (See art. ARIDAS.[2])

46. Imposes ten years' penance upon apostates.

51. Excommunicates for five years the man who shall have married his wife's sister.

52. Pronounces anathema against persons guilty of publishing defamatory libels.

57. Directs that no man or woman who has lent his or her dress for any profane ceremony, shall enter the church for three years.

63 and 64. Forbid communion even in death to adulteresses who have wilfully destroyed their children, or who abide in a state of adultery up to the time of their last illness.

65. Forbids communion even in death to one who has falsely accused of crime a bishop, a priest, or deacon.—Tom. i. Conc. 967.

[1] *See* Bishop Taylor's *Dissuasive*, part ii. book ii. sect. 6.

[2] Mensurius, Bishop of Carthage, in the Diocletian persecution, made the same rule concerning those who needlessly offered themselves to martyrdom.

ELY (1290). Held about Michaelmas, in 1290, at Ely, for the transaction of general business relating to the honour of God and the public good. William, Bishop-elect of Ely, was consecrated in his own cathedral by the Archbishop of Canterbury, and a fifteenth part of all their goods was voted by the clergy to supply the necessities of the Royal Exchequer.—Wilkins' *Conc.*, vol. ii. p. 173.

EMBRUN (1290). [*Concilium Ebrædunense.*] Held by Raymond de Mévillion on the Saturday before the Feast of the Assumption, 1290. Besides Raymond there were present the Bishops of Grasse, Digne, Glandéve, Senez, Nice, and Vence. Three canons were published.

2. Orders that special prayers shall be offered up in every parochial and conventual church in order to obtain a mitigation of the persecutions which the Church suffered. —Mart., *Thes. Anec.* Tom. iv. col. 209.

EMBRUN (1727). Held in 1727, by M. de Tencin, Archbishop of Embrun,[1] and subsequently cardinal, upon occasion of the publication of a *Pastoral Instruction* by Soanen, Bishop of Senez, in the preceding year. Eighteen bishops attended, four belonging to the province of Embrun, and ten from those in the immediate neighbourhood. They declared the Pastoral Instruction, which opposed the Bull Unigenitus and the papal infallibility, to be rash, scandalous, seditious, injurious to the Church, to the bishops, and to the royal authority, schismatical, full of error, and calculated to foment heresy. The Bishop of Senez himself was suspended from all episcopal power and jurisdiction, and from the exercise of both sacerdotal and episcopal offices, and imprisoned till his death.—*Conc. Ebræd.*, in 4to, published in 1728, Paris.[2]

ENGLAND (516). [*Concilium Britannicum.*] Held in 516, by all the archbishops, bishops, and abbots of the country, on the occasion of the coronation of King Arthur. St Dubritius, desiring to devote himself to a hermit's life,

[1] The Bishop of Embrun refused to acknowledge the jurisdiction of this man as notoriously raised to his see simoniacally. Tencin's sister, moreover, was openly the King's mistress!

[2] *See*, also, Memoires pour scroir a l' Hist. Eccl. pendant le, 18me siecle, tom. ii. 34.

resigned the archiepiscopal seat of Caer-leon, and David was elected in his stead.—Tom. iv. Conc. p. 1562.

ENGLAND (603). Held in 603, by St Augustine, probably near Bangor Iscoed, "Augustine's Oak," in the open air. This was properly a conference between Augustine and the bishops of the British Church. Seven bishops, and two from Cornwall and Somerset, attended, with Dunod, Abbot of the monastery of Bangor Iscoed, and several doctors. St Augustine proposed to them to receive their Churches into union if they would agree to the following propositions:—

1. To keep the feast of Easter with the Roman Church, and on the first Sunday after the fifteenth day of the moon.

2. To administer holy baptism after the use of the Roman Church, by three immersions.

3. Unite with them in preaching the Gospel to the Anglo-Saxons.

These terms the British bishops refused, as well as his demand to be recognised as primate, and St Augustine at his departure warned them of the sorrows which he foresaw to be in store for their Church.[1] As he died in 604, this council must have been held shortly before that date.—Churton's *Early Eng. Church*, p. 42. Wilkins' *Conc.*, vol. i., pp. 26, 27.

ENGLAND (693). Held about 693,[2] by Ina, King of the West Saxons, during the vacancy of the see of Canterbury.[3] Hedda, Bishop of Winchester, and a large assembly of the "servants of God" were present, besides many aldermen and other laymen. Seventy-five laws were passed, many of which refer to temporal matters, and fourteen to ecclesiastical affairs.

2. Orders children to be baptised within thirty nights.

3. Forbids work on Sundays.

5. Establishes the privilege of sanctuary afforded by Churches.

[1] The subsequent slaughter of the monks of Bangor is well known; but there is no reason to suppose St Augustine to have instigated it, as some have asserted.

[2] The date is uncertain, and the number of the laws differently stated by different authors. *See* Inett's *Origines Anglicanæ*, vol. i. ch. viii. p. 119.

[3] Theodore died September 19, 690. Brithwaldus succeeded in 692. The council was held in 691, *circ.* Hedda, Bishop of Winchester, died 703.

6. Fines, to the amount of one hundred and twenty shillings, a person who shall fight in a minster; inflicts various fines for fighting in different situations.

12. Requires one hundred and twenty shillings for satisfaction for breaking into a bishop's house; the same for breaking into the king's.

It is probably this council which Bede speaks of as having been called by King Ina, to effect a union between the British and Saxon Christians, who still differed in many usages.—Johnson, *Ecc. Canons.* Wilkins' *Conc.*, vol. i. p. 58.

ENGLAND (908). Held about 908,[1] by King Edward the elder, the son of Alfred; Plegemund, Archbishop of Canterbury, presiding. The Bull of Pope Sergius III. was read, complaining of the long vacancy of several episcopal sees, and enacting, "that for the future, when any bishop dies, there shall be no delay in placing another in his stead."

In consequence, West Saxony was divided into five dioceses instead of two, and bishops nominated to fill them. The three new sees were those of Wells, St Petroc's, or Bodmin, and Crediton.—Johnson, *Ecc. Canons.* Wharton, *Anglia Sacra*, vol. i. p. 209.

ENGLAND (969). Held in 969, by St Dunstan, Archbishop of Canterbury. Bishops from all parts of England attended, to whom the archbishop spoke at length concerning the irregular conduct of the clergy, especially denouncing their dissolute habits and indecent gestures; their negligence in celebrating divine service, scarcely condescending to attend at Vigils, and coming to mass only to laugh; also their devotion to every kind of sensuality.

It was then decreed that all canons, priests, deacons, and subdeacons, should observe the law of continence, or be

[1] Wharton, *Angl. Sacr.*, gives his opinion that this synod was held in 904 or 905, and that the bishops were not consecrated until 909, after the decease of the *existing* Bishops of Winchester and Schireburn, who both died in that year. As it happened that the sees of South Mercia and South Saxony were also vacant at the time, *seven* bishops were thus consecrated at one time.

[1] It is quite clear (chronologically) that the Bull spoken of could not be one by Pope Formosus, according to the tradition, but Johnson proposes to substitute the name of Sergius. The story of the Bull is, however, most probably a fiction altogether, and if we take 904 or 905 as the date of the council, impossible.

deprived.—Tom. ix. Conc. p. 698. Wilkins' *Conc.*, vol. i. p. 247.

EPAONE (or EPAUNE) (517). [*Concilium Epaonense, Epaunense, Pomense,* or *Poumense.*] Supposed to be Yene, in the diocese of Bellay.[1] Avitus of Vienne convoked this council under Sigismond, King of Burgundy, whom he had converted from the Arian heresy. Twenty-seven bishops, all from the kingdom of Burgundy, attended; amongst whom were Viventiolus of Lyons, Apollinaris of Valence, Gregory of Langres, &c. Avitus, in the letter of convocation, complains of the neglect of councils, and states that the pope had censured him upon that account. Forty canons were published.

3. Forbids the ordination of persons who have done open penance.

4. Forbids the clergy to keep dogs or birds for sport.

15. Separates from communion any clerk guilty of eating with a heretical clerk.

21. Forbids the consecration of widows to be deaconesses.

25. Forbids to place the relics of saints in rustic oratories, unless the neighbouring clergy can honour the sacred ashes with chanting.

26. Forbids to consecrate any but a *stone* altar.

30. Forbids incestuous marriages. Forbids any one to marry his brother's widow, who is already almost his sister, or the own sister of his wife, or his step-mother, or cousin-german, or the widow or daughter of his uncle, or the children of his paternal uncle, or any of his own blood. Allows those already so married, either to keep their wives, or to form a new and lawful marriage.[2]

35. Enjoins all Christian persons to go and receive the blessing of their bishops on the nights of Christmas and Easter.—Tom. iv. Conc. p. 1573.

Mansi, in his Supplement to the Collection of Labbe, says, that to the canons of this council should be added

[1] Chifflet, in his work, *De Loco Legitimo Concilii Eponense,* Lyons, 1621, makes the place to be Nyon or Nyons on the Lake of Geneva; Chorier thinks it is Epona, a village of Dauphiné, near Vienne; others place it in Le Vallais. But M. Pierre Annet de Pérouse, Bishop of Gap, seems to have set the question at rest by proving Epaone to be the same with the present Albon, near Vienne. (*Journal Ecclesiastique,* February 1763.)

[2] *See* C. AGDE, A.D. 506, canon 61.

that which forbids bishops and priests to celebrate the holy Eucharist in unconsecrated houses.

EPHESUS (196). [*Concilium Ephesinum.*] Held in 196, under Polycrates, Bishop of Ephesus, where it was ruled that Easter should be celebrated on the fourteenth day of the moon, on whatever day of the week it might be. A letter from Polycrates to Victor, Bishop of Rome, is extant in Eusebius, in which he defends this practice. (*See* C. PALESTINE, 195.)—Tom. i. Conc. p. 598. Euseb. *Hist.* v. 23, 24.

EPHESUS (401). Held in 401, by St Chrysostom, at the head of seventy bishops, from Asia and Lydia. Heraclidus was here consecrated Bishop of Ephesus. Six simoniacal bishops were deposed, upon the testimony of witnesses and their own confession, and others elected to succeed them. —Palladius, *Dial.* c. 15. p. 135. Tom. ii. Conc. p. 1222.

EPHESUS (431). The third œcumenical council was held at Ephesus in 431, upon the controversy raised by Nestorius, Bishop of Constantinople, who declaimed against the title of Θεοτόκος, which the Church applied to the Blessed Virgin, as the mother of Him who was both God and man.

To understand fully the circumstances which led to the convocation of this council, it is necessary to relate something of the previous history of Nestorius.

As soon as Nestorius had been elevated to the see of Constantinople, he evinced a most violent zeal against all heretics, and carried on matters against them with great vehemence and indiscretion. He destroyed a church in which the Arians were accustomed to hold their meetings, and in various ways persecuted all sects of heretics. The way in which he attacked the Quartodecimani occasioned great commotions amongst the Sardians, in which many lives were lost. By this conduct, according to Socrates, he rendered himself very odious; but his excessive zeal for the truth, as it afterwards appeared, was only assumed, in order the more securely to introduce his own heresy,[1] which asserted two persons in Christ; and that by His two natures, we are to understand that He was, in fact, no more than a perfect man, connected by a moral and apparent union

[1] "Anathema Nestorio neganti ex Virgine Deum natum, adserenti duos Christos et, explosa Trinitatis fide, Quaternitatem nobis introducenti."—*Vin. Lirin.* ch. xvi.

with the Word. That is to say, that the Word was, indeed, united to man, but was not *made man.* Christ was not born of the Virgin, and never suffered death. And so that the Virgin was not *Theotokos*, the mother of *God*, but the mother of *the Man;* or, as he expressed it, of *Christ;* intending by the Word Christ not the God-Man, but the man connected with God. He asserted, moreover, that by reason of this connection, it was lawful to worship Jesus Christ as God, and to attribute to Him those titles and attributes which Holy Scripture and the Church have assigned to Him; but still that all this was done in an improper sense; as, for instance, in Holy Scripture[1] Moses is said to be a god unto Pharaoh. He even allowed the use of the expression, "mother of God," provided those who did use it confessed that it was in an improper sense, and only because Jesus Christ was the temple of God. In answer to objections brought against him, he distinguished *the Word* from the *Son of God*, declaring Jesus Christ to be the Son of God and Emmanuel, but not the Word. Thus the main point in his heresy was that the Son of God was connected with the Son of man, but was not *made* the Son of man.

Although he endeavoured at first to propagate his error secretly, and in an obscure and ambiguous manner, he eventually determined to proclaim it openly; and an opportunity was afforded him by Anastasius, a priest, who, in a sermon, boldly maintained that "no one should presume to call Mary the mother of God; for that she was but a woman, and it was impossible that God should be born of a woman." This assertion produced a great sensation everywhere; but, notwithstanding, Nestorius openly supported the doctrine of Anastasius in his sermons; and declared, that to call the Virgin the mother of God, was nothing less than to justify the follies of the Pagans, who attributed mothers to their gods. Upon this, certain of the clergy and monks of Constantinople expressed a desire to learn from himself whether he really confessed the doctrines imputed to him, which they maintained to be contrary to the Catholic faith: Nestorius, however, caused them to be seized, beaten, and thrust into prison.

In spite, however, of his violence and insolence, a simple

[1] *See* Exodus vii. 1.

layman[1] had the boldness to enter the lists against him, maintaining "that the *same Word* born of the Father before all worlds, was born a second time of the Virgin after the flesh;" but although this champion of the true faith received great praise, the heresy of Nestorius continued to spread everywhere, especially by means of his Homilies, which were carried to all parts, and penetrated even into the deserts in which the monks dwelt. It was upon this occasion that St Cyril, Patriarch of Alexandria, fearing lest these errors should take root amongst them, wrote his letter to the hermits.

Nestorius, perceiving the storm which was now rising against him, thought to turn it aside by convoking a pseudo-council, in which he deposed many of the clergy as followers of the Manichæans, and sentenced them to be exiled; for, secure of the emperor's protection and countenance, he acted with the utmost boldness and insolence. But St Cyril, determined to persevere in his opposition to the new heresy, addressed a letter to the emperor (Theodosius) and his sister, in which, after having refuted all the heresies which had appeared upon the subject of the Incarnation, he stated and proved the real faith of the Church, in opposition to those who endeavoured to divide, as it were, Jesus Christ into two persons; meaning Nestorius, although he did not name him. At the same time, in order to arrest the progress of the heresy, he assembled a council at Alexandria, which was attended by the bishops of Egypt, to whom he communicated the letters that had passed between himself, the Pope, and Nestorius. The result was the celebrated synodal letter containing the twelve anathemas of St Cyril. A short time previously (430) the doctrines of Nestorius had been condemned in a council held at Rome.

The dispute had now become so hot and general, that both parties applied to the emperor, demanding an œcumenical council, as the only means of settling it. This he accordingly granted, and addressed a circular letter of convocation to all metropolitans, declaring that he had appointed Ephesus to be the place of assembling, and commanding them to attend at the following Whitsuntide, with

[1] Eusebius, then an advocate at Constantinople, and afterwards Bishop of Dorylæum; he was also instrumental in the condemnation of the heretic Eutyches.

their suffragans, but not in too great numbers. At the same time he wrote especially to St Augustine to entreat him to attend, but he was already dead when the letter arrived at Carthage.

Celestine, the Pope, not seeing fit to attend in person, sent three legates, Arcadius and Projectus, bishops, and Philip, a priest.

Amongst the first who arrived at the council was Nestorius, with a numerous body of followers, and accompanied by Ireneus, a nobleman, his friend and protector. St Cyril also, and Juvenal of Jerusalem came, accompanied by about fifty of the Egyptian bishops; Memnon of Ephesus had brought together about forty of the bishops within his jurisdiction; and altogether more than two hundred bishops were present. Candidianus, the commander of the forces in Ephesus, attended, by order of the emperor, to keep peace and order; but by his conduct he greatly favoured the party of Nestorius.

The day appointed for the opening of the council was June the 7th; but John of Antioch, and the other bishops from Syria and the East not having arrived, it was delayed till the 22nd of the same month.

During this interval St Cyril examined the question of the Incarnation, and made extracts from the books of Nestorius. Memnon of Ephesus entirely adopted the views of Cyril. The partisans of Nestorius, on the other hand, complained of certain injuries which had been done them by the clergy and by some Egyptian sailors; and there is no doubt that the people of Ephesus were inclined to the Catholic side, and strongly opposed to Nestorius and his party.

Meanwhile Nestorius, in the course of his conversations with the bishops, manifested more and more the venom of his heresy; and, in answer to those who proved to him from the Holy Scriptures, that Jesus Christ was truly God, and was born of the blessed Virgin after the flesh, impiously declared, that "he could not call an infant of two or three months old *God*, or bring himself to adore a sucking-child."

The delay of John of Antioch, and the other Eastern bishops with him, in coming to the council, troubled the Catholics, for he was known to be the friend of Nestorius, and his absence was attributed to the fear of seeing Nestorius deposed. There is reason to believe that John

did, in fact, hope by his delays to wear out the patience of the bishops, so that in the end the matter might fall to the ground. It is true that he protested to the emperor, upon his arrival, that he had made all the haste in his power, and had accomplished the journey from Antioch to Ephesus in forty days: but his excuses were looked upon as mere pretexts. Previously to his arrival, Cyril and his followers, when the 22nd June drew nigh, took measures for the opening of the council on that day, as had been settled, judging that they had waited long enough for the Oriental bishops; and although this was warmly opposed by Nestorius and sixty-eight of the bishops, who, with Candidianus, insisted upon waiting for the arrival of John and the others, Cyril prevailed; and on the 22nd June 431, the council assembled in the church of the holy Mother of God at Ephesus. Every thing was done with regularity, and in order; St Cyril presided, and was styled by the council the head of all the bishops assembled. After him came Juvenal of Jerusalem, Flavianus of Philippi, Firmus of Cesarea, Memnon of Ephesus, Acacius of Melitene, Rabbulas of Edessa, St Euthymius, the abbot, Theodotus of Ancyra, and the others according to their rank and dignity, to the number of one hundred and ninety-eight; most of them being from Greece, Asia Minor, Palestine, and Egypt. The holy gospels were placed in the midst of the assembly, signifying the presence of Christ Himself. *Soc.* l. 7, c. 29, p. 370, c. d. &c.

As soon as the bishops were assembled, June 22, a further, but ineffectual, effort was made to stay proceedings until the arrival of those that were absent. They then proceeded to business; and, in the first place, the letter of the emperor, convoking the council, was read. The answer of Nestorius to the citation of the council, was then declared, viz., that he would come if he judged it necessary; but in order that the matter might be carried on canonically, before any of the papers relating to the affair were read, they deputed three bishops to bear to Nestorius a second monition to appear before the council, and to give an account of his faith. The deputies, upon their arrival at his house, found it surrounded by armed soldiers, and could not get to speak with him; he, however, caused them to be informed, that when all the bishops had arrived he would

appear before the council. A third citation was then made, with no better success. After this the fathers resolved to think only of the defence of the true faith, following strictly the canons of the Church. These were read.

1. The Nicene Creed, according to custom, as being the rule of faith.

2. Cyril's second letter to Nestorius, of which the fathers highly approved.

3. The answer of Nestorius to this letter, which the fathers vehemently declared to be heretical, and at variance with the true faith, as contained in the creed.

4. Twenty articles selected out of the works of Nestorius, containing a collection of passages from his sermons; these the fathers declared to be "*horrible blasphemies;*" and with one voice exclaimed, "Anathema to the heretic Nestorius, and to all who refuse to anathematise him!"

5. The last letter of St Cyril to Nestorius, containing the twelve anathemas; upon which nothing was said.

6. Various passages from the fathers, showing what was their doctrine upon the subject of the Incarnation; which the fathers of the council declared entirely coincided with their own faith.

Seventhly, the depositions of those bishops who had heard the impious doctrine of Nestorius from his own mouth, were received.

After all these documents had been read and commented upon, sentence was given in these terms:—

> "Our Lord Jesus Christ, whom Nestorius hath blasphemed, hath declared by this holy synod, that he is deprived of all episcopal dignity, and cut off from all part in the priesthood, and from every ecclesiastical assembly."[1]

This sentence was signed by one hundred and ninety-eight bishops, according to Tillemont, and by more than

[1] More than two hundred bishops signed this sentence, which was transmitted to Nestorius with the following letter:—

"The holy synod convoked by our most religious and Christian emperor, and, by the grace of God, held in the metropolis of Ephesus, to Nestorius, the new Judas.

"Know, that on account of thy impious discourses and obstinate contumacy against the sacred canons, thou wast canonically declared by the holy synod to be deposed, and deprived of every ecclesiastical dignity, on the 22nd day of this present June."

two hundred according to Fleury; it was immediately made known to Nestorius, and published in the public places, causing an extreme joy throughout the city. At the same time notice of it was sent to the clergy and people of Constantinople, with a recommendation to them to secure the property of the Church for the successor of the deprived Nestorius. As soon, however, as Nestorius had received notice of this sentence, he protested against it, and all that had passed at the council; and forwarded to the emperor an account of what had been done, artfully drawn up, to prejudice the latter against the council, and setting forth that Cyril and Memnon, refusing to wait for John and the other bishops, had hurried matters on in a tumultuous and irregular way, and with evident signs of hatred against himself.

In order, therefore, to do away with the bad impression which such an account could not but make upon the emperor, the fathers deemed it right to forward to him the acts of the council; but the friends of Nestorius at Constantinople contrived to keep from the emperor's presence all who came to him on the part of the council, whilst, on the other hand, Candidianus made use of violence against the bishops, surrounded them with guards, and prevented them from sending any other persons from Ephesus to the court.

In the midst of these proceedings, John of Antioch arrived at Ephesus, June 27, followed by twenty-seven bishops, and escorted by a band of soldiers; affronted that the council had not delayed its proceedings until he arrived, he gave the most violent and irregular tokens of his displeasure, refusing to admit to his presence the deputies whom the council sent to him to inform him of what had been done, and even causing the bishops to be repulsed from his door by soldiers.

Meanwhile he assembled a mock council, with Nestorius and his Orientals, amounting altogether to about forty bishops, who took upon themselves to judge and condemn the proceedings of the Council of Ephesus; to depose St Cyril and Memnon, and to separate from communion the rest of the two hundred bishops composing it.

This being done, John admitted the deputies of the council; but no sooner had they opened the object of their mission than the bishops of the party of John, with

Ireneus, began to load them with abuse, and even to offer them bodily violence; upon which they retired, carrying to the council their complaints of the manner in which they had been treated. The fathers, shocked at such a proceeding, immediately declared John to be separated from communion, until he should appear before them and justify himself; at the same time, they testified their contempt for the sentence of his mock council. Nestorius and his party, having written to the emperor, in justification of their proceedings, the latter, prejudiced by Candidianus, addressed a letter to the fathers of the council, in which he declared his disapproval of the deposition of Nestorius, and stated that he would suffer no bishop to leave Ephesus, until the question about doctrine had been settled. In reply to this, the fathers justified their proceedings, and complained of the false reports of Candidianus.

The party of John, elated by the emperor's letter, made an attempt to consecrate a new bishop for Ephesus, in the place of Memnon; but as soon as their design got wind, the gates of the church were barred with all haste, and they were obliged to retire in confusion. In the meantime, although the party of Nestorius endeavoured to hinder all egress from Ephesus, the fathers contrived to get a letter conveyed in a hollow stick to the monks and clergy of Constantinople, who having received it, resolved to wait upon the emperor in a body, with the abbot St Dalmatius, who for forty-eight years had not quitted his monastery, at their head.

The letter having been presented to the emperor, and a true version of the proceedings at Ephesus laid before him, he testified his satisfaction at what had been done by the council; upon which the party of John and Nestorius immediately sent Count Ireneus to the emperor with various letters to support their cause. Dalmatius, however, and the clergy of Constantinople, wrote to the fathers at Ephesus, telling them what they had done, and testifying their joy at the deposition of Nestorius.

The presence of Ireneus at Constantinople again marred the prospects of the orthodox party. This nobleman was entirely devoted to the cause of Nestorius and John, and by his false statements renewed the emperor's former prejudices against the council, or rather, reduced him to a complete state of indecision, which resulted in his

confirming the deposition both of Nestorius and of St Cyril and Memnon, and annulling all else that had been done by either party; at the same time he sent Count John to Ephesus to regulate matters according to the best of his judgment.

Before the next session, the deputies of the Bishop of Rome arrived, and on the 10th of July the council sat again. When the letter of Celestinus to the council had been read, the legates were informed of the preceding acts of the council, and declared their assent to the sentence passed against Nestorius.

On the 16th of July, in the fourth sitting, a petition was received from St Cyril and Memnon, demanding justice in the matter of the sentence pronounced against them by John of Antioch and the Syrian bishops. The council directed that these last should be summoned to appear; but the bishops sent to execute the summons were repulsed by soldiers. A second citation having been made, John declared that he could give no answer to men who were deposed and excommunicated.

In the following session, July 17, the deputies who were sent with a third citation to John of Antioch, were met by the archdeacon of Nestorius, who desired to give them a paper; but upon their judging it right to refuse this, he declared that as they would not receive his memorial, he would pay no further regard to the council, but wait for the emperor's decision. Subsequently, the council proceeded to separate from communion, John of Antioch and his Syrian followers, to the number of thirty-three, amongst whom was Theodoret, Bishop of Cyrus, the celebrated ecclesiastical writer. To this sentence it was added, that, unless they speedily made acknowledgment of their fault, the extreme penalty would be inflicted upon them.

In this session, probably, six canons were drawn up against the Syrians and Nestorians; they contain nothing whatever relating to the public discipline of the Church.

In the sixth session, July 22, St Cyril presided. The council condemned the creed of Theodore of Mopsuestia (not, however, naming that bishop), and strictly forbade any person to compose, or cause to be signed by those who would enter the Church, any other creed or confession of faith than that of Nicea, under pain of deposition, if an ecclesiastic, and of anathema, if a layman.

In the seventh session, August 31, the petition of Rheginus, Archbishop of Constantia or Salamis, in Cyprus, was read, in which he complained of the encroachments upon his rights made by the Church of Antioch, in arrogating the right of ordination contrary to canon and universal custom. The sentence of the council was to the effect that the archbishops of Cyprus should be left in free possession of the right of consecrating their own bishops, according to canon and custom, unless the Patriarch of Antioch could prove that the privilege he claimed was founded upon ancient usage; for, since the latter was not present in the council, he could not then defend his case.[1]—Orien's *Chr.* Tom. ii. col. 1039.

Shortly after this session, Count John, who had been sent by Theodosius, arrived at Ephesus, and appointed the bishops of both synods to meet him on the following day. Accordingly, John of Antioch and Nestorius attended with their party, and St Cyril with the Catholics; but immediately a dispute arose between them, the latter justly contending that Nestorius should not be present, whilst the former wished to exclude St Cyril. Upon this, the Count, to quiet matters, gave both Cyril and Nestorius into custody, and then endeavoured, but in vain, to reconcile the two parties. Thus matters seemed as far from a settlement as ever; in the meanwhile, the emperor endeavoured to bring about a reconciliation between the two parties, by obliging the orthodox bishops to communicate with the Syrians; this, however, the former positively refused to do, until the latter should cease from their evil conduct towards Cyril and Memnon, and would consent to anathematise Nestorius and his doctrines.

At last the Syrian party made a move towards restoring

[1] Although the independence of the Church of Cyprus was thus for the time established, another attack was made upon it in the time of the Emperor Zeno, who was almost induced, by the arguments of Peter Crapius (or Fullo), the Patriarch of Antioch, to decree that the Cyprian Archbishop should lose his independence, but Anthenitus, the Archbishop of Cyprus at the time, succeeded in persuading him of the falsity of the arguments of the Patriarch. It is said that he convinced the emperor of the true Apostolicity of his Church by the providential discovery of the body of St Barnabas under a tree at the period of the dispute. The discovery is mentioned by Theodorus Lector, *Hist. Eccl.* lib. ii.

The Massaliani were condemned in this synod.

the peace of the Church, and rendered an account of their belief upon the subjects of the Incarnation and of the Blessed Virgin, which was found to be sound and Catholic, and was subsequently of great use in pacifying the troubles which had arisen. On the other hand, the fathers of the council wrote to the emperor in behalf of Cyril and Memnon, laying before him the true state of the case. They were warmly seconded by the orthodox party in Constantinople, with whom they had also communicated, and who did not hesitate to proclaim openly their sympathy for the two persecuted bishops, and addressed to the emperor a very forcible petition in the name of all the clergy, setting before him, amongst other things, that by condemning in Nestorius the whole of his party, and in St Cyril and Memnon all the Catholics, he had, in fact, left every thing open to the Arians and Eunomians. They concluded by declaring that they were ready to suffer every thing, even martyrdom, with those who maintained the same true faith as themselves.

Worked upon by these representations, the emperor at last permitted the fathers of the council to send to him eight deputies, whilst the Orientals or Syrians, on their part, sent as many; the place of meeting was Chalcedon, whither the emperor proceeded, and spent five days in listening to the arguments on both sides; and here the Council of Ephesus may, in fact, be said to have terminated; nothing is known of what passed at Chalcedon, but the event shows that Theodosius was convinced by the arguments of the Catholics, since upon his return to Constantinople he ordered, by a letter, the Catholic deputies to come there, and to proceed to consecrate a bishop in the place of Nestorius, whom he had already ordered to leave Ephesus, and to confine himself to his monastery near Antioch. Afterwards, he directed that all the bishops at the council, including St Cyril and Memnon, should return to their respective dioceses.

The judgment of this council was at once approved by the whole Western Church, and by far the greater part of the East; and was subsequently confirmed by the œcumenical Council of Chalcedon, consisting of six hundred and thirty bishops. Even John of Antioch, and the Eastern bishops, very soon acknowledged it. It has ever been regarded by every branch of the true Church as œcu-

menical.—Richerius, *Hist. Conc. Gen.* tom. i. c. 7. Tom. iii. Conc. p. 1, &c. Palmer's *Treatise on the Church.*

EPHESUS (449). Held in 449. Although this council was immediately rejected and annulled by the œcumenical Council of Chalcedon, and by the universal Church, it is too remarkable to be omitted. The circumstances which led to it are as follows :—

The heretic Eutyches, whom Flavianus, Bishop of Constantinople, had in the preceding year deposed, burning with the desire of revenge, for some time past had endeavoured, by falsehood and cabals, to induce the Emperor Theodosius to call a council, in which he hoped to triumph over the bishops. This hope was greatly strengthened by the knowledge that he possessed the favour of Chrysaphius, the eunuch and chief officer of the emperor, whose influence over the latter was unbounded, and who so entered into the views of Eutyches, as to resolve to obtain the reversal of the sentence against him.[1] He began by persuading Dioscorus, Bishop of Alexandria, to undertake the defence of Eutyches, and to attack Flavianus. Then he united his entreaties to those of Eutyches, that the emperor would convoke an œcumenical council. In consequence, Theodosius wrote to Dioscorus, desiring him to attend at Ephesus, on the 1st of August, with ten metropolitan, and as many Egyptian bishops, and no more, in order to inquire into a question of faith in dispute between Flavianus and Eutyches, and to remove from the Church the favourers of Nestorius. In the same manner he wrote to other bishops, always fixing the same number of metropolitans and bishops, and especially forbidding Theodoret to leave his diocese. He sent his own officers, Elpidus and Eulogius, with authority to provide such troops as they might deem necessary, in order to carry into effect what might be required.

The bishops who had sat in judgment upon Eutyches were present at the council, but were allowed to take no part in the debates, and Dioscorus was allowed to take the lead in every thing relating to the council.

Before its commencement Eutyches obtained leave to hold an assembly, in which he pretended to show that the acts relating to his condemnation had been falsified, and his answer garbled, those expressions which would have

[1] *See* note to C. CONSTANTINOPLE, A.D. 448.

established his innocence having been, as he pretended, omitted. However, the correctness of the acts was proved.

St Leo sent three legates in consequence of the letter of the emperor, one of whom died on the road, the other two were Julian, Bishop of Puteoli, and the deacon Hilary (afterwards pope). It was at this time that he wrote his celebrated letter to Flavianus upon the Incarnation.

The council met, August 8, and about one hundred and thirty bishops attended; amongst them were Dioscorus, Domnus of Antioch, Juvenal of Jerusalem, Thalassius of Cesarea in Cappadocia, Eustathius of Berytus, Basil of Ancyra, and Basil of Seleucia; also Flavianus with several of his clergy. Eutyches was present with many of his monks.

About forty-two of the bishops who had taken part in the Council of Constantinople were present, but they were not allowed to have any voice in the deliberations, any more than Flavianus himself, which, as Tillemont observes, was manifestly contrary to the canons.

In the first place Dioscorus, who presided, read the emperor's letter of convocation, after which the pope's legates presented his letter to the council, which, however, was not read. Thalassius then moved that they should proceed at once to consider the question concerning the faith, to which Dioscorus objected, upon a plea that the faith, as settled by the fathers, ought not to be questioned, but that they should rather proceed at once to consider whether the condemnation of Eutyches had been in accordance with that faith. Then Eutyches was brought in, and presented a petition, in which he complained of having been persecuted for his unwillingness to hold any other faith but that of the Nicene Creed.

Flavianus then demanded that Eusebius of Dorylæum, who had accused Eutyches, should be brought in and confronted with him: this, however, was refused, and the acts of the Council of Constantinople were then read. In the exposition of faith given by Flavianus they could find nothing to condemn; but when it was read that Basil of Seleucia had said that Jesus Christ is to be adored in two natures, Barsumas and his monks, together with the Egyptian bishops, with loud cries exclaimed, that he deserved to be torn to pieces who thus divided Christ; and when they came to that passage in which Eusebius pressed Eutyches to confess two natures, voices were heard on all

sides calling out that Eusebius ought to be burnt alive, and that whoever held the two natures in Jesus Christ should be anathematised.

Dioscorus and his party then declared that they believed with Eutyches in one nature only, upon which Basil of Seleucia, terrified by the threats held out to him, retracted all that he had said upon the two natures at Constantinople, and Seleucus of Amasia had the cowardice to do so also. After this Dioscorus demanded of the bishops their opinion respecting the orthodoxy of Eutyches, to which Juvenal of Jerusalem answering first, declared that he considered him to be perfectly orthodox, and the other bishops not daring to say any thing contrary to the will of Dioscorus, all declared that they concurred in that judgment.

Then Domnus of Antioch consented that Eutyches should be re-established in the priesthood and in his office of abbot, to which all the bishops present agreed.

After this Dioscorus ordered the acts of the sixth session of the Council of Ephesus to be read, forbidding, upon pain of deposition and anathema, the use of any other than the Nicene creed ; a prohibition plainly intended to check the rashness of individuals in making new creeds, not to prevent the use of any other words than those employed in the creed, in order to express more clearly the sense of any one of its articles. However, Dioscorus, upon the pretence that Flavianus had expressed the doctrine of the Church in more precise terms than the Church herself had done in that creed, insisted that he had subjected himself to the penalties denounced by the canon of Ephesus. The bishops shamefully agreeing with him, sentence of deposition was at once pronounced against Flavianus and Eusebius. Flavianus appealed from this decision to the Bishop of Rome, whose legate, Hilary, boldly opposed the sentence : at the same time many of the bishops on their knees implored Dioscorus to reconsider the matter ; but he, determined to carry it through, cried out for the imperial officers, upon which the proconsul Proclus entered, followed by a band of soldiers, armed with swords and sticks, and carrying chains, who, by threats and blows, compelled the bishops to sign the sentence of deposition. This, at last, ninety-six of them did, many, however, being first severely wounded ; Flavianus himself was treated with such excessive violence, that he died of the injuries he had received

within three days; it is said that Dioscorus jumped upon him as he lay upon the ground, and that Barsumas and the monks kicked him with the utmost brutality.

To the condemnation of Flavianus that of Eusebius of Dorylæum was added, which ended the first session: after which the legate Hilary, dreading fresh scenes of violence, fled secretly to Rome. In the following sessions Theodoret of Tyre was deposed, also Domnus of Antioch and Ibas of Edessa; after which Dioscorus departed, and the bishops withdrew from Ephesus.

Thus ended the σύνοδος ληστρικὴ, as the Greeks justly named this disgraceful assembly, in which violence and injustice were carried on to the utmost excess.—Tom. iii. Conc. p. 1471.

ERFORT (932). [*Concilium Erpfodiense.*] Held in 932 under Henry I. of Germany, at which thirteen of the bishops of Germany were present, besides abbots and other clerks. Five canons were published.

Canon 1. Directs that the festivals of the twelve apostles shall be observed with the greatest reverence.

Canon 2. Forbids to hold secular courts on Sundays and other festivals; also declares that the king had granted an injunction, that no judges should cite Christian persons before them during the seven days preceding Christmas, nor from Quinquagesima to the octave of Easter, nor during the seven days preceding the feast of the nativity of St John the Baptist, so as to prevent them from going to church.

Canon 3. Forbids any judge to interrupt persons *bona fide* going to or from church to pray, or whilst in the church.

Canon 5. Forbids self-imposed fasting without the bishop's consent.

ETAMPES (1092). [*Concilium Stampense.*] On the consecration of Ivo to the see of Chartres.

ETAMPES (1130). Held in 1130. Convoked by Louis le Gros, on occasion of the schism caused by Pope Anacletus, in order to ascertain clearly which of the two popes, Innocent II. or Anacletus, had been lawfully and truly elected. St Bernard was called to the council. After some time spent in fasting and prayer, the king, bishops, and lords met together with one accord to listen to and follow the opinion of St Bernard upon the subject, who, after giving it the most profound

attention, and making the most exact inquiries concerning the form of election, the qualifications of the electors, and the fitness and reputation of Innocent II., who had been *first* elected, gave it as his opinion, that he had been lawfully chosen, and ought to be recognised as pope. This opinion was gladly received by the whole assembly.—*Sug. vita Ludw.*, p. 317. Tom. x. Conc. p. 972.

ETAMPES (1147). Held on Septuagesima Sunday, 1147, under King Louis VII., in which the crusade to Jerusalem was resolved upon. On Easter Sunday the king received from the hands of Pope Eugenius III. at St Denys the royal standard.—Tom. x. Conc. p. 1104.

EXETER (926). [*Concilium Exoniense.*] Held at Christmas, somewhere about the year 926,[1] by King Ethelstan. Complaint was made that the laws enacted in the Council of Greatlea were not obeyed, and an unanimous resolution passed to drive the transgressors out of England. It was also enacted that "all the servants of God in every minster should sing fifty psalms to God for the king every Friday."—Johnson, *Ecc. Canons.* Inett, *Orig. Ang.* vol. i. p. 304.

EXETER (1287). Held April 16, 1287, by Peter Quivil, the bishop. A book of constitutions in fifty-five articles was drawn up, relating to the sacraments and other matters.

The first eight relate to the seven sacraments. (*See* ARLES, 1261.)

9 and 10. Of churches, chapels, oratories, and churchyards.

11. Of the ornaments, &c., of churches, and orders that there be in every church at least *one* chalice of silver or of silver-gilt, two corporals, two vestments, one for festivals and the other for ordinary occasions, four "tuellœ" for the high altar, two of which at least shall be consecrated.

Also for every altar where mass is to be celebrated there shall be two surplices and one rochet, a Lenten veil and a nuptial veil, a pall for funerals; a frontel for each altar, a missal, gradual, "torparium," manual, &c., &c., a chest for the books and vestments, a pyx of silver, or at worst of ivory with a lock, a Chrismatory of pewter, with a lock, a pax, three vials, stone sacramentarium, immovable, chas-

[1] There is some uncertainty about the date, since Wilkins assigns 928 as that of the Council of Grateley, and does not notice this of Exeter.

uble, vase for holy water, paschal candelabrum, two crosses, an image of the Blessed Virgin, &c., &c.

The parish to provide all these things, with certain exceptions, which are specified. "Also we have heard that parishioners often quarrel concerning the seats in church, two or more of them claiming the same seat, whence great scandal arises, and divine service is often hindered; we therefore enact that no person in future shall be allowed to claim any seat as his own, the nobility and patrons of churches being alone excepted, but he who first comes to church to pray shall choose his own place for prayer."

13. Forbids markets, &c., in churches and churchyards
14. Of cemeteries.
15. Of the immunities of the Church.
16. Of the repairs of churches.
17. Of the life and conversation of the clergy.
18. Of concubinary clerks.
19. Of residence.
20. Of inquiry to be made into the capacity of ecclesiastical persons.
21. Of the duty of ministers to say the office every night and day.
22. Of the duty of parishioners to attend church on Sundays and festivals.
23. Contains a list of festivals to be observed in each month.
24. Forbids the clergy to practise any business.
25. Forbids to let out churches to farmers.
26. Forbids to alienate church property.
27. Forbids clerks to build for themselves upon ground not belonging to the Church, with Church property.
28. Orders five marks as the proper stipend of a curate.
29. Orders that "*Beneficia aquæ benedictæ*," be assigned only to scholars.
30. Forbids a clerk to cite another before the secular judge.
31. Of the celebration of rural chapters.
32. Forbids to summon innocent persons before the chapter.
35. Of the seizure of excommunicated persons by the secular arm.
36. Forbids to confer a parish on a priest for one year after ordination.

37. Of the ordination of priests.
38. Forbids to take any fee for ordinations.
39. Forbids to allow divine service to be hindered on account of the faults of the priest.
40. Of visitations.
41. Forbids clerks to bind themselves to submit to secular judgment.
42. Of the form of liberating the property of clerks detained by laymen.
43. Of care to be observed in promulgating sentences of excommunication.
44. No one to excommunicate another in his own cause
45. Of matrimonial causes.
46. Of appeals.
47. Of quæstors.
48. Of relics.
49. Of Jews.
50. Of wills.
51. Permits rectors, after Quadragesima, to will away the income of their churches during the coming year.
52. Of mortuaries.
53 Of tithes.
54. Of oblations.
55. Of sentences of excommunication.—Tom. xi. Conc. p. 1263. Wilkins' *Conc.* vol. ii. p. 129.

F.

FERRARA (1438). [*Concilium Ferrariense.*] Eugene IV. having published a bull for the transfer of the Council of Basle to Ferrara, a few bishops and abbots assembled on the 8th of January 1438, viz., Cardinal Julian, who presided, five archbishops, eighteen bishops, ten abbots, and some generals of the monastic orders; of these bishops only four had left the Council of Basle, which continued its sitting, justly regarding the pope's bull as illegal.

On the 10th of January the first sitting was held, in which the translation of the council from Basle was pronounced to be canonical, and therefore the œcumenical Council of Ferrara lawfully assembled.

Pope Eugene presided in the second session, March 15, at the head of seventy-two bishops, and promulgated a decree against the fathers at Basle. Whilst these matters

were being transacted, the Greek emperor, John Manuel Paleologus, and the Patriarch of Constantinople, Joseph II., arrived, on the 9th of February, at Venice, and were received with great pomp, together with Mark, Archbishop of Ephesus; twenty-one other prelates (amongst whom were Isidore, Metropolitan of Russia,[1] and Bessarion of Nicea), and other ecclesiastics, amounting in all to seven hundred persons.

Before holding the first session with the Greeks, a scheme was drawn up of the different questions to be debated:

1. The procession of the Holy Spirit.
2. The addition "*Filioque*" to the creed.
3. Purgatory and the intermediate state.
4. The use of unleavened bread in the holy eucharist.
5. The authority of the Roman see and the primacy of the pope.

In the first meeting, where the Greeks were present, it was publicly proclaimed that the œcumenical council was then sitting at Ferrara, and four months were allowed for those who had been called to it to come. However, neither the invitations nor the style of œcumenical, which Eugene gave to his council, nor the four months' delay, had much influence, seeing that no one else arrived at the council; that of Basle in the meanwhile continued its sitting, attended by the ambassadors of the emperor and other princes, especially those of France and Spain. Charles VII., indeed, forbad any of his subjects to attend the Council of Ferrara.

At last the first session of Greeks and Latins was held, October 8, and the opinion of the Latin Church upon the subject of the procession of the Holy Spirit debated.

The second session, October 11, was entirely occupied by a long discourse of the Archbishop of Rhodes upon the advantages of peace, which seems to have caused the decision of the council, forbidding speeches of any considerable length in their future deliberations. The rule was, however, disregarded.

In the third session, October 14, 15, Andrew, Latin Archbishop of Rhodes, speaking on behalf of the Latins, be-

[1] He came as deputy for Dorotheus I., Patriarch of Antioch. He signed himself "Isidorus, Archbishop and Metropolitan of Kieff and of all Russia, and *locum tenens* (τοποτηρητὴς) of the Apostolic throne of the most holy Patriarch of Antioch, the Lord Dorotheus."—*Or. Christ.*, tom. ii. p. 768.

sought the Greeks, if perchance a seemingly hard word should fall from them in the heat of discussion, to attribute it rather to the matter in dispute than to any personal feeling. The fourth session was consumed in desultory discourse between Mark of Ephesus and Andrew of Rhodes.

In the fifth session, October 15, the faith, as settled by the fathers at Nicea, was set forth, and their creed read; then the definitions of faith made at Chalcedon, and the first and second œcumenical Councils of Constantinople; after which the Latins produced a manuscript, which they declared to be very ancient, of the second Council of Nicea, asserting that in it would be found stated the procession of the Holy Spirit not only from the Father, but from the Son also.

Andrew of Rhodes endeavoured in the sixth session, October 20, in a long discourse, to show that what the Greeks persisted in regarding as an *addition*, was in reality neither an addition nor an alteration, but simply an explication of the original meaning of the creed, and a necessary consequence from it; in proof of this he brought forward various quotations from the Greek fathers, and especially from St Chrysostom, who says that the Son possesseth all that the Father hath, except the paternity, according to St John xvi.

In the seventh session, October 25, he continued his discourse upon the same subject, and replied to the authorities alleged by Mark of Ephesus, explaining how, when the Church forbids the giving any other than the Nicene Creed to converts to Christianity, she does not intend but that the creed may be expounded to them, and taught them more clearly in other words; and he showed that the second œcumenical Council at Constantinople had, in fact, enlarged the creed of Nicea, in order to express more clearly certain Christian verities, in opposition to the heretics who contravened them.

In the two following sessions, November 1, 4, Bessarion of Nicea spoke on the Greek side of the question, and insisted, that although it was no where forbidden to explain the creed, it was, nevertheless, forbidden by the third œcumenical council (that of Ephesus) to insert those explanations in the creed, however true they might be.

In the tenth session, November 8, John, Bishop of Forti,

spoke in answer to the observation of Bessarion concerning the prohibition made in the third œcumenical council, declaring that the real question to be considered was whether or not the dogma of the Latins upon the subject of the procession of the Holy Spirit was true; for that if true, it was lawful to insert it in the creed, to meet the attacks of those who denied that truth. He maintained that no law could deprive the Church of the power of adding to the creed, when she should see fit to do so; and that the law of Ephesus applied only to the case of private persons, who presumed to make additions without authority.

In the following session, November 11, Cardinal Julian spoke upon the subject, and said that it was the false creed of the Nestorians which had given rise to the prohibition in question; that the council had forbidden not only every addition to the creed, but also every new exposition of the faith;[1] and that, consequently, if this rule were to be applied to the Church, it would follow that the Church herself could not thenceforth frame any new exposition of the faith.

The debate upon the subject was continued through the four following sessions, November 15 to December 8. The Latins persisting in their demand, that the question should be examined to the very foundation; and that if it appeared evident that the Holy Spirit proceeded from the person of the Son as well as from that of the Father, the addition of the word *Filioque* to the creed should be allowed to stand; but on the contrary, if that doctrine should prove to be unfounded, they declared their willingness that the words should be expunged. The Greeks, however, obstinately insisted that the words should be first expunged before any further steps were taken, and thus the contending parties came to no conclusion.

In the following session, March 5, it was proposed to transfer the council from Ferrara to Florence, and this being agreed to, publication was made of the change.—Tom. xiii. Conc. pp. 1-222, 825-1031.

[1] And not only so, for the holy synod not only forbad any one to publish or write, "sed etiam ne aliud sentire præter fidem Nicææ expositam;" whence, adds the cardinal, if I ask you whether you think that God is eternal, and you answer in the affirmative, according to your line of argument any one might say that you had incurred anathema, because that is not contained in the creed, and therefore you ought not to think it.

FIMES (881). [*Concilium apud St Macram.*] Held in the Church of St Macra, April 2, 1881, by Hincmar, Archbishop of Rheims, in which eight articles were published. The most important of these is the fourth, which orders that all monasteries, nunneries, and other religious houses shall be visited by the bishop, and by the king's commissioners, and a report drawn up of their state.—Tom. ix. Conc. p. 337.

FINCHALL (799). [*Concilium Finchalense.*] Held about 799, by Eambald, Archbishop of York, for the restoration of discipline. Five œcumenical councils were acknowledged, and the proper time for the celebration of Easter laid down.—Tom. vii. Conc. p. 1148.—Wilkins' *Conc.* vol. i. p. 161.

FLEURY (1107). [*Conventus Floriacensis.*] Held in 1107, in which the body of St Benedict was taken up in the presence of King Louis, and placed under the altar erected to his honour.—Tom. x. Conc. p. 753.

FLORENCE (1055). [*Concilium Florentinum.*] Held about Whitsuntide, A.D. 1055, by Victor II., in the presence of the Emperor, Henry III., against the errors of Berenger, and the alienation of Church property.—Tom. ix. Conc. p. 1079.

FLORENCE (1106). Held in 1106, by Paschal II., against the errors of Raynerius, Bishop of Florence, who maintained that Antichrist was born. The wickedness of the times, the prodigies, and the wars which raged on all sides made him come to the conclusion that the world was drawing to its close, and that the reign of Antichrist had commenced. Ughellus, t. iii. p. 77. art. xxviii. Three hundred and forty bishops are said to have attended. The council came to no conclusion, owing to the tumult made by the people, who flocked to Florence, attracted by the dispute.—Mansi, *Supp. to Labbe*, Tom. ii. col. 221, 222.

FLORENCE (1439). Held in 1439. This council was nothing more than a continuation of that assembled by Pope Eugene at Ferrara,[1] which, owing to the plague having broken out at the latter place, he transferred to Florence. The pope himself was present, with John Paleologus, the Greek emperor, Joseph, Patriarch of Constantinople, and many Greek prelates.

In the first session, February 26, the Patriarch of Con-

[1] *See* C. FERRARA.

stantinople being ill was unable to attend, and the discussion was chiefly carried on between the emperor, who is reported to have been a man of learning and ability, and Cardinal Julian. The conclusion arrived at was, that both parties should strive to facilitate a reunion, and that the Greeks should in private discuss the question how the union could be best effected, and report their opinion in the next session; nothing, however, could be thus arranged, and they subsequently returned to their public discussion.

The question concerning the procession of the Holy Spirit was continued, March 2, 5. John, the provincial of the Dominicans in Lombardy, proved, from Scripture and tradition, that the Holy Spirit proceedeth from the Father and the Son. He explained what is meant by the word "procession;" and said, that to "proceed," meant to receive existence from. To this Mark of Ephesus agreed. And John, proceeding with his argument, said, that from whichever of the persons in the blessed Trinity the Holy Spirit received existence, from that same person he proceeded; but He received existence from the Son, therefore He *proceeded* from the Son, in the proper acceptation of the term. To this Mark answered, by denying that the Holy Spirit received existence from the Son; and John then proceeded to adduce proofs to that effect.

In the following session, March 7, John continued his argument, adducing a passage from the third book of St Basil against Eunomius, to prove that this holy doctor had taught in distinct terms the procession of the Holy Ghost from the Son as well as from the Father. John had brought with him from Constantinople several copies of the works of St Basil.

The passage adduced from St Basil was discussed in the three following sessions.

In the eighth and ninth sessions, March 21-25, Mark of Ephesus absented himself, but John continued to speak, and endeavoured to show that of all the Greek fathers who have spoken upon the subject of the procession of the Holy Spirit, many have said, either in direct or in equivalent terms, that He proceedeth from the Father and the Son; and that those who state that He proceedeth from the Father, have never so spoken as to *exclude* the Son. After some further discourse, he handed in an analysis of his speech.

After this no other session was held before the departure of the Greeks, who were much divided upon the subject of the addition to the creed. Several meetings were held amongst themselves: at one of which, held at the residence of their patriarch, they were plainly told that they must arrange some means of union between the two Churches upon this subject, or find their own way back to their country as best they could. One of them declared that he would never be guilty of betraying the faith of his Church, for the sake of being sent home again at the expense of the pope; adding, "Mori malo, quam unquam latinizare." Many, however, amongst whom were the emperor and Bessarion, were for union; others, headed by Mark of Ephesus, were opposed to it. The discussion was again opened, the discourse of John was examined, and Mark of Ephesus charged it with heresy. Bessarion defended it, loudly declaring that they should give glory to God, and confess the Latin doctrine to be true, and agreeable to that of the old fathers of the Greek Church. Subsequently, in a long discourse in defence of the Latin doctrine, he urged his brethren to union; in which he was seconded by George Scholarius, a Greek theologian; afterwards he became a strong opponent of the Latins, and (after 1453) Patriarch of Constantinople. His monastic name was Gennadius. As there seemed little chance of any decision being come to, the emperor and the pope, in concert, proposed that a certain number of persons should be named on both sides, who might deliberate upon the best means of effecting the union of the Churches. After many unsuccessful endeavours, they drew up a profession of faith upon the subject of the procession of the Holy Spirit, in which they declared as follows:—"That the Holy Spirit is from all eternity from the Father and of the Son; that He from all eternity proceedeth from both, as from one only principle, and by one only *spiration;* that by this way of speaking, it is signified that the Son also is, as the Greeks express it, the *cause*, or, as the Latins, the *principle* of the subsistence of the Holy Spirit equally with the Father. Also we declare, that what some of the holy fathers have said of the procession of the Holy Spirit *from* (ex) the Father *by* (per) the Son, is to be taken in such a sense as, that the Son is as well as the Father, and conjointly with him, the cause or principle of

the Holy Spirit; and since all that the Father hath He hath, in begetting Him, communicated to His only begotten Son, the paternity alone excepted; so it is from the Father from all eternity that the Son hath received this also, that the Holy Spirit proceedeth from the Son as well as from the Father."

In the same decree the council declared that it was lawful to consecrate unleavened bread as well as that which had been leavened; and upon the subject of purgatory, that the souls of those who die truly penitent in the love of God, before bringing forth fruit meet for repentance, are purified after death by the pains of purgatory, and that they derive comfort in those pains from the prayers of the faithful on earth, as also by the sacrifice of the mass, alms, and other works of piety.

Concerning the primacy of the pope, they confessed the pope to be the sovereign pontiff and vicar of Jesus Christ, the head of the whole Church, and the father and teacher of all Christians, and the governor of the Church of God, according to the sacred canons and acts of the Œcumenical Councils, *saving the privileges and rights of the Eastern patriarchs.*

After various conferences, the decree of union was drawn up in due order, in Greek and in Latin; it was then read and signed by the pope, and by eighteen cardinals, by the Latin patriarchs of Jerusalem and Grenada, and the two episcopal ambassadors of the Duke of Burgundy, eight archbishops, forty-seven bishops (who were almost all Italians), four generals of monastic orders, and forty-one abbots. On the Greek side, it was signed by the Emperor John Paleologus, by the vicars of the Patriarchs of Alexandria, Antioch, and Jerusalem (the patriarch of Constantinople had lately died), and by several metropolitans. This decree was published on the 6th of July 1439, after which the Greeks, to the number of thirty, left Florence, and arrived at Constantinople, February 1, 1440.

After their departure, the council continued its sittings; and in the next session, held September 4th, the fathers at Basle were declared to be heretics and schismatics. In the second, November 22nd, a very long decree was made upon the subject of the union of the Armenians with the Roman Church. This decree runs in the name of the pope only.

Besides the true faith concerning the blessed Trinity and the incarnation, as set forth by the councils pointed out in it, it contains the form and matter of each sacrament set forth in a manner different from that to which the Greeks were accustomed. In the third, March 23rd, 1440, Pope Felix V (Amadeus), whom the fathers at Basle had elected, was declared to be a heretic and schismatic, and all his followers guilty of high treason; a promise of pardon being held out to those who should submit within fifty days. In the fourth session, 4th of February 1441, a decree for the reunion of the Jacobites (or Copts) of Ethiopia with the Roman Church was published, signed by the pope and eight cardinals. Andrew, the deputy of John II.,[1] the Jacobite patriarch of Alexandria, received it in the name of the Ethiopian Jacobites. In the fifth session, 26th of April 1442, the pope's proposal to transfer the council to Rome was agreed to; but only two sessions were held there, in which decrees were drawn up concerning the proposed union of the Syrians, Chaldeans, and Maronites with the Church of Rome.[2]—Tom. xiii. Conc. pp. 223 and 1034.

FLORENCE (1573). Held in 1573, for the execution of the decrees of the Council of Trent.

Four sessions were held, in which sixty-three articles were published, most of which contain several chapters.

Art. 1. After reciting the Nicene Creed, decrees that no interpretation of Holy Scripture be received, unless confirmed by the tradition of the Church; it also recognises seven sacraments; receives the doctrine of Trent upon original sin and justification; maintains the doctrine of transubstantiation and the offering of Jesus Christ, both for the living and the dead; also the sufficiency of the holy sacrament under one kind, the reality of purgatory, and the

[1] John, abbot of St Antony.—Neale.

[2] Sismondi, *Hist. des Repub. Italiennes, &c.*, vol. vi., p. 409, says that *pretended* deputations from the Oriental churches were introduced at this council, and that these churches had not even a notion of these acts of union.

See particularly the *History of the Council of Florence*, by Silvester Syropulus, who accompanied the emperor, and gives a strange *exposé* of the whole affair. Edited by Creyghton, at the Hague, 1660, *fol. Leo Allatius inlicesed et.*

See also *Biog. Univ.*, *Art.* SYROPULUS, tom. xliv.

utility of prayer for the dead; approves of the worship of saints, and of honours paid to the images of Jesus Christ, the Blessed Virgin, and other saints; also it asserts the utility of indulgences, and the power of the Church in that respect; the primacy of the Church of Rome, as well as that of him who presides over it; in short, it approves of all the acts of the Council of Trent, and rejects every thing which is contrary to them; requiring them to be sincerely believed and held by all who shall be admitted to any office in the Church.

2. Treats of the permission necessary for reading forbidden books, and the punishment of those who read them without permission.

3. Treats of the manner in which relics are to be preserved; forbids the least appearance of cupidity in showing them to the faithful.

4. Treats of the respect due to images; desires that none be set up without the bishop's sanction; directs that they shall never be exposed in indecent situations.

5. Forbids every sort of scenic representation, even of sacred subjects, by the clergy, without the bishop's written permission.

6. Treats of the publication of miracles.

7. Treats of the punishment due to those who consult conjurers, &c., and to the clergy who practise exorcism without permission.

8. Enjoins that Jews shall abstain from business on festival days, and keep themselves at home during the three days preceding Easter; it likewise forbids all familiar intercourse between Jews and Christians.

9. Forbids lay persons to argue with heretics, and requires bishops to use every precaution to drive away suspected persons from their flock.

11. Treats of the celebration of festivals.

12. Treats of the respect due to churches.

13. Treats of the immunities of churches.

14. Treats of the repair of churches, and the union of two or more.

15. Treats of the government of a cathedral church, when vacant.

16. Treats of the enquiries, &c., to be made concerning any one about to be elevated to the episcopate.

17. Treats of the duties of canons.
18. Treats of the due celebration of mass.
19. Relates to preachers.
20. Treats of the charge of the theologist [one of the canons in a chapter, whose duty it is to teach theology, and preach occasionally].
21. Treats of catechisms.
22. Of seminaries.
23, 24, 25, 26. Of collations to benefices; of the election to cures of souls; of pluralities, and residence.
27. Episcopal visitations.
28, 29, 30, 31, 32, 33, 34, 35. The administration of the sacraments.
36 and 37. Treat of the conduct, &c., of bishops and clergy.
38. Of the punishment of adulterers.
39. Of the punishment of usurers.
41, 42, 43. Of simony, fasting, and tithes.
45. Of indulgences.
46. Of processions.
47. Of funerals.
48. Of burials.
49. Of the care to be taken of infants by nurses.
51. Of fraternities.
52. Contains various regulations for nunneries.
53. Requires medical men to warn sick persons to attend to their spiritual affairs, and that not later than the third visit.
54. Treats of the duties of notaries.
55, 56, 57. Relate to proceedings in the case of ecclesiastics.
58. Recommends great caution in the fulmination of censures.
59, 60, 61, 62. Relate to the right use of them.

These acts are subscribed by Antonio Altovita, metropolitan and president, by four bishops, and the procurators of two bishops absent.—Mansi, Tom. v. p. 915.

FLORENCE (1787). An assembly of bishops was held here in 1787, under the Archbishop Ant. Martini.

FRANCE (1002). Several councils were held in the year 1002, in different parts of France; it was declared, first, that the practice of fasting from Ascension day to Whitsunday,

as practised by many of the faithful, was a thing indifferent; secondly, that the monks should continue to observe their custom of chanting "Te Deum" on the three (or four) Sundays preceding Christmas and during Lent, contrary to the Roman custom; thirdly, that the festival of the annunciation should be celebrated on the 25th of March.—Tom. ix. Conc. p. 782.

FRANCFORT (794). [*Concilium Francofordiense.*] Held at Francfort on the Maine, about the month of June 794; composed of the Bishops of Germany, Gaul, and Aquitaine. Bishops also attended from Spain, Italy, and England, and two delegates, the Bishops Theophylast and Stephen, from Pope Hadrian. The whole number amounted to upwards of three hundred.

The heresy of Elipandus,[1] Archbishop of Toledo, and Felix, Bishop of Urgel, for the third time was condemned, and fifty-six canons were published, the second of which is the memorable canon which condemns the worship of images, as decreed by the second Council of Nicea, in 787.

[1] Elipandus was born June 25, 717, and was therefore now seventy-seven. He imbibed his heretical views from Felix of Urgel. This heresy sprang up in 783; and, according to Alcuin, in Cordova, where it was first taught that Christ was not the proper but the adoptive Son of God. Felix having been accused to Elipandus, the metropolitan, of this heresy, the latter had an interview with him, which ended in his own conversion to the false doctrine. This was *before* 785, and his zeal in disseminating the works of Felix brought in converts from all parts, even the remote region of Gallicia and the Asturias. Felix being the first and chief mover, the new heresy got the name of the *Felician Heresy*, and probably sprung from the Nestorian views introduced by the Arabs into Cordova. Theodulus, metropolitan of Seville, opposed this pest, pronouncing "anathema" against him, "*qui carnem Christi adoptivam dixerit Patri.*" Eterius, Bishop of Osma, then a refugee in the Asturias, and Beatus, also an exiled bishop, likewise opposed Elipandus, who wrote to the Abbot Fidelis (one of his partisans) a letter against them, in 785 (Florez, t. v. p. 357). He also wrote in reply to the letter of Alcuin, urging him to return to the Catholic faith. Eterius and Beatus replied to Elipandus in the same year in which he attacked them, viz., 785, urging copiously passages of Holy Scripture and the creeds against his error, but though their epistle brought many back to the faith, it failed to move Elipandus and Felix, and the latter having begun to propagate his errors on the borders of France (viz., in Gascony *Septimania*), was condemned in the Council of Narbonne, 791, and subsequently at Ratisbon and Rome, 792, at Frankfort in 794, at Urgel in 799, and at Aix la Chapelle in the same year. Felix died in 800, and Elipandus *probably* eight years afterwards.

It appears that after the termination of the Council of Nicea, the pope forwarded an authentic copy of the acts of the council to France, to be approved by the Gallican bishop, which, however, they entirely refused to do, and declared, "Dum nos nihil in imaginibus spernamus præter adorationem . . . non ad adorandum, sed ad memoriam rerum gestarum et venustatem parietum habere permittimus." *Lib. Car.* l. iii. c. 16.[1] The pope composed a reply to their view of the matter; but their opinion remained unshaken; and in 792, Charlemagne transmitted to England an authentic copy of the acts of Nicea, which he had received from Constantinople, for the opinion of the English bishops, who sent deputies to attend this council, to testify to their opposition to the acts of Nicea.

Canon 1. Condemns Felix and Elipandus.

2. Condemns the second Council of Nicea, and all worship of images.[2]

[1] "*Libri Carolini:*" Four books so called, composed under the name and by order of Charlemagne, in refutation of the acts of the second Council of Nicea. Some have attributed them to Angilran, Bishop of Metz, others to Alcuin. Nothing can be stronger than the opposition which they offer to every act of or appearance of worship as paid to images; even to bowing the head and burning lights before them. Romanists pretend that the Gallican bishops, as well as the author of these books, were deceived by a false translation of the acts of the second Council of Nicea, which, they say, led them to fancy that the council had inculcated the paying divine honour and worship to images, and that it was this false notion which induced them to condemn the council; but this is evidently untrue, since it is an historical fact, that authentic copies of the acts of the council were sent into France by the pope; as also, that Charlemagne received another copy direct from Constantinople.—Palmer's *Treatise on the Church of Christ*, part iv. chap. x. sect. 4.

Roger Hoveden has the following:—"In the year 792, Charles, King of the Franks, sent into Britain" [to Offa, King of the Mercians] "a synodal book, sent to him from Constantinople, in which, alas! were found many things inconvenient, and *contrary to the true faith;* especially in this, that it was established by unanimous consent of almost all the doctors and bishops of the East, no less than three hundred, that images ought to be worshipped" [imagines adorari debere], "which the Church of God doth altogether abominate" [execratur]. "Against which Albinus" [Alcuinus] "wrote an epistle, fortified with the authority of the Holy Scriptures." Matthew of Westminster, upon the year 792, has the same.

[2] "Allata est in medium quæstio de nova Grecorum Synodo, quam de adorandis imaginibus Constantinopoli fecerunt, in qua scriptum, habebatur ut qui imaginibus sanctorum, ita ut deificæ Trinitati [*this*

6. Orders that bishops shall see justice done to the clergy of their diocese; if the clergy are not satisfied with their judgment, they may appeal to the metropolitan in synod.

7. Forbids bishops to live out of their dioceses, and priests to leave their benefices.

8. Enacts that the See of Arles shall have pre-eminence over nine suffragan sees. This was done on account of the disputes between the Archbishops of Arles and Vienne.

11. Orders all monks to abstain from business and all secular employments.

15. Orders that in monasteries containing the remains of departed saints, a chapel be built, in which the holy office shall be said both by day and night.

16. Forbids to take money for the ordination of monks.

17. Directs that no abbot be elected without the consent of the bishop of the diocese.

18. Forbids the mutilation of a monk for neglect of his rule.

19. Forbids the clergy and monks to frequent taverns to drink.

21. Orders that the observance of Sunday shall commence at vespers on the preceding day.

30. Constitutes the bishop, conjointly with the magistrates of the place, judge in every cause between a layman and ecclesiastic.

38. Forbids the clergy of the king's chapel to communicate with those of the clergy who have quarrelled with their bishop.

41. Forbids bishops to leave their dioceses for a longer space than three weeks.

42. "Ut nulli novi Sancti colantur aut invocentur, nec memoriæ eorum per vias erigantur, sed hi soli in Ecclesiâ venerandi sint qui ex auctoritate passionum et vitæ merito electi sunt."[1]

was not affirmed in the decree of the Synod of Nicæa (*which was opened at Constantinople*), *but the Fathers of Francfort erroneously believed that this doctrine had been broached at Nicæa by a bishop of Cyprus*], servitium aut adorationem non impenderent, anathema judicarentur. Qui supra sanctissimi patres nostri omnimodis adorationem et servitutem renunentes contempserunt atque consentientes condemnaverunt."

[1] See this canon in Harduinus, whether he omits "novi;" and note the dishonest quotation made of this canon by Bishop Beveredge on Article 22 of the Church of England.

47. Charges the bishop to overlook the conduct of abbesses, and to report any ill-behaviour to the king, that they may be deposed.

48. Orders the bishops to distribute the oblations made in the churches.—Tom. vii. Conc. p. 1013.

FREISINGHEN (1440). [*Concilium Frisingense.*] Held at Freisinghen, in the archbishopric of Saltzburg, in 1440, by Nicodemus de Scala, bishop of the place. Twenty-six regulations were published.

5. Renews the decree of Basle against the concubinage of the clergy.

10. Deprives of Christian burial persons killed at tournaments and spectacles; also those who die suddenly, not having made confession during the previous year.

16. Forbids to say mass without lights, and to elevate the host before consecration, lest the people thereby be led to commit idolatry.

25. Forbids to excommunicate either layman or clerk without a previous canonical monition.—Tom. xiii. Conc. p. 1283.

FRIULI (Citta da) (796). [*Concilium Forojuliense.*] Held in 796, by Paulinus, or Paulus, Patriarch of Aquileia, and his suffragans. The errors of Elipandus, Archbishop of Toledo, &c., who maintained that the Holy Spirit proceedeth from the Father only, and of those who declared that the Son of God made man, was only the *adopted* Son of God, were condemned.

A definition of faith was published, and fourteen canons were made. 1. Condemns simony. The others relate to the lives and conversation of the clergy, marriage, &c. Canon 13 relates to the proper observance of Sunday; bids all Christians to commence the observance of it from vespers on Saturday, by abstaining from all evil, and every carnal work, and by giving themselves to prayer, and going to Church.—Tom. vii. Conc. p. 991.

G.

GALICIA.—*See* Braga.

GANGRA or PAPHLAGONIA (325 or 380). [*Concilium Gangrense.*] Held some time between the years 325

and 380. Dom Cellier[1] would assign it to a year subsequent to 379, in which St Basil died, because that father, who in various places speaks of the excesses of Eustathius of Sebastia,[2] says nothing at all about his having been condemned in this council;[3] whence Cellier infers that it was not holden till after his death. And further, it appears that Peter, the brother of St Basil, occupied the see of Sebastia, in Armenia, in 380, from which he thinks that he was

[1] "Basilius, in Ep. 74, quam scripsit ad occidentales contra Eustathium Sebastanum, Gangrensis Concilii nullam mentionem facit. Ex quo manifeste colligitur, tunc cum Basilius eam Epistolam conscriberet, scripsit autem sub Valente, nondum celebratum fuisse Gangrenese Concilium."—*Valesius ad Soc.* lib. ii. cap. 43.

Valens reigned from 364 to 378. If, however, as Pagi asserts, Hosius of Cordova was present in the council, so late a date as A.D. 380 cannot be assigned to it. Hosius died in 357; but there is sufficient reason to doubt his presence. See note, Baron. tom. iv. A.D. 319, p. 3. About 324 is the date given by Labbe and Cossart, *Collection of Councils.* Not later than 340, according to Johnson, *Clergyman's Vade Mecum*, vol. ii, p. 76.

[2] Eustathius, Bishop of Sebastia, originally rejected by St Eustathius, of Antioch, for impiety, but was ordained by Hermogenes, an orthodox bishop, to whom he professed a sound faith. He was deposed by his father Eulalius, Bishop of Cæsarea (Cappadocia); made bishop by Arians; deposed at Neo-Cæsarea; condemned at Gangra. He was also condemned by the Arians at Constantinople, as having been previously condemned at Melitene. He was perpetually changing his faith; he was one of the three bishops deputed to Liberius by the Arians; with St Basil he was a Catholic, and eventually he began a creed of his own. St Basil says that he had set out a new faith at Ancyra; another at Seleucia; another at Constantinople; another at Lampsacus; afterwards the creed concocted at Nice *in Thrace;* and again at Cyzicus, where he condemned the "one substance," and wrote blasphemies against the Holy Ghost.—Pusey, pp. 254, 256.

[3] Socrates, ii. 43, says that Gangra was *after* Seleucia and Constantinople, 359. Sozomen, lib. iv. c 24, shows that he is the Eustathius of St Basil, for both say that he was *subsequently* condemned in a synod at Antioch, partly for perjury and partly for trying to subvert what had been done at Melitene, which council was held some time *before* 360, and from what he says, this Council of Gangra was held *before that*, probably about 350. Anyhow *Meletius* was on the see of Sebastia *before* 361, when he was made Patriarch of Antioch, and, it is said, was Bishop of Berrhæa, *after* holding Sebastia, and was transferred from Berrhæa to Antioch. This agrees well with the date, 350, *unless* Eustathius was deposed at Gangra after his second occupation of the see, which was when Meletius left it. This seems the most probable theory. Eustathius being deposed at Melitene and succeeded by Meletius, who, being transfered to Berrhæa, was succeeded by Eustathius, who was again deposed at Gangra.

elected in the place of Eustathius, deposed in this council, about the end of the year 380.

But it is necessary to prove that the Eustathius condemned in this council was the same with Eustathius of Sebastia of whom Basil speaks. Socrates and Sozomen plainly assert that it was so; and, moreover, what they say of Eustathius and his doctrine agrees exactly with what we read in the synodal letter of Gangra. The letter does not, indeed, distinctly term him Bishop of Sebastia, but it indirectly accuses him of having spread his errors in Armenia, since it is addressed to the bishops of that country. Added to the testimony of Socrates and Sozomen, we have that of St Basil, who relates that the disciples of Eustathius of Sebastia rendered an ascetic life odious by their hypocrisy and false piety. This agrees with the idea which the canons of Gangra give us of the conduct of Eustathius and his followers therein condemned. There can, then, be little doubt that the Eustathius of the council is identical with Eustathius of Sebastia. And if this be so, the most probable date of the Council of Gangra is perhaps just before, if not after, the death of St Basil, *i. e.*, about 379.

This Eustathius, towards the end of his life, originated the notion that it is unlawful to marry, and to eat certain meats. He separated married persons; advised those who disliked the public offices of the Church to communicate at home. He wore, and made his followers also wear, an extraordinary dress. Obliged women to cut off their hair; said that it was quite unnecessary to keep the prescribed fasts of the Church, and ordered his followers, on the contrary, to fast on Sundays. And maintained that they should avoid, as the greatest profanation, the communion and the benediction of a married priest living with his wife.

In order to arrest the course of these dangerous errors, an assembly of bishops was held at Gangra, the metropolis of Paphlagonia, in which twenty-one canons were published, in opposition to the error of Eustathius and his followers. Fifteen bishops[1] subscribed them, and addressed them, to-

[1] Pope Adrian, in his *Epitome of Canons*, makes the number ten only, others say twelve. The same pope says that Eusebius signed first, upon the authority of Justellus. Le Quien says that *Dius*, Bishop of Gangra, presided. No such name, however, appears either in the Greek or Latin copies.

gether with a synodal letter (containing briefly the causes which led to the assembling of the council), to the bishops of Armenia.

1. Condemns with anathema those who blame marriage, and who say that a woman living with her husband, cannot be saved.

2. Condemns with anathema those who forbid the eating of meat, even when the directions given by the apostolic council at Jerusalem are complied with.

3. Anathematises those who teach that slaves may quit their masters, and forsake their servitude, under pretence of religion.

4. Anathematises those who separate themselves from the communion of a married priest, and refuse to partake of the holy communion consecrated by him.

5. Anathematises those who despise the house of God, and the assemblies of the saints therein held.

6. Anathematises those who hold private conventicles, and perform there ecclesiastical functions without the presence of a priest or the consent of the bishop.

7. Anathematises those who appropriate the offerings made to the Church to their own use.

8. Anathematises those who dispose of the oblations without the bishop's consent, or the consent of those to whom he has given the charge.[1]

9. Anathematises those who embrace the state of virginity or continence, not for the sake of perfection, but from a horror of the married state.

10. Anathematises those who, having themselves embraced the state of virginity, insult married persons.

11. Anathematises those who despise the agapæ or love-feasts, and refuse to participate in them.

12. Anathematises those who, under pretence of extraordinary strictness, wear a peculiar dress, and condemn those who wear ordinary clothing.

13. Anathematises women who, under the same pretence of religion, wear men's clothes.

[1] This and the preceding canon appear to be almost identical. Johnson conjectures that the former may refer to what was given for the maintenance of the clergy, while the other may apply to what was given for the poor.

14. Anathematises those who forsake their husbands through a false horror of marriage.

15. Anathematises those who, under pretext of leading an ascetic life, forsake their children, without providing for their sustenance or conversion.

16. Anathematises children who, upon the same plea, desert their parents.

17. Anathematises women who, from a like motive, cut off the hair, which God has given to them as a memorial of the obedience which they owe to their husbands.

18. Anathematises those who make the Sunday a fast-day.

19. Anathematises those who despise the fasts received in the Church by tradition.

20. Anathematises those who speak against the memory of martyrs, or the assemblies held, or offices celebrated in their honour.

21 is drawn up in these terms:—We have ordered these things, not to cut off from the Church those who wish to live in the exercise of such acts of piety as the Holy Scriptures direct; but those persons who make such exercises the occasion of exalting themselves with arrogance over others who lead a more simple life, and of introducing novelties contrary to Scripture and the canons. We admire the state of virginity; we approve of continence, and of separation from the world; if only these states of life be accompanied by humility and modesty; but we also honour marriage. And we do not despise wealth, if united to justice and liberality. We approve of simplicity of apparel, suited to the wants of the body; we honour the houses of God, and the assemblies held in them, without, at the same time, meaning altogether to shut up piety within their walls; we also commend the great liberality which the brethren extend to the poor, through the medium of the ministry of the Church. In short, we wish that all men should put in practice all that is taught us in Holy Scripture and in the apostolical traditions.

These canons were received by the whole Church, and are contained in the codes both of the Greek and Latin Churches.—Tom. ii. Conc. p. 413.

Gaul (429). [*Concilium Gallicanum.*] A council very numerously attended, was held in the autumn of the

year 429, in Gaul (probably at Troyes in Champagne), against the errors of Pelagius; and in consequence of the prayer of the bishops of the British Church, that some one should be sent them capable of combating these errors, St Germanus of Auxerre and St Lupus of Troyes were, by the unanimous consent of the assembly, commissioned to proceed to England to support the true faith there.—Tom. ii. Conc. p. 1686.

GAUL (451). Held somewhere in Gaul, probably at Arles, in the year 451. Forty-four bishops, composing the council, signified their assent to the celebrated letter of Pope Leo to Flavianus; and sent to him a synodal letter upon the subject, highly eulogistic. (*See* C. CONSTANTINOPLE, A.D. 950.)

GAUL (1041). In the year 1041, many councils were held in various parts of the country, for the establishment of the "Trève de Dieu;"[1] which ordered that from Wednesday evening to Monday morning, no person should take anything by force, or take vengeance for any injury, or a pledge from a surety. Whoever broke this truce was sentenced to pay the legal compensation (in money) for a capital crime, or to be excommunicated and banished.—Tom. ix. Conc. p. 940.

GENTILLY (796). [*Concilium Gentiliacense.*] Held on Christmas Day, A.D. 796. Six legates from Rome, six ambassadors from the Emperor Constantine Copronymus, several Greek bishops, and most of the bishops of Gaul and Germany, were present, together with King Pepin and many of his nobles. The question of the procession of the Holy Spirit was discussed, the Greeks accusing the Latins of having added the words "filioque" to the creed of Constantinople: the question about images was also debated, but the decision of the council is not known.—Tom. vi. Conc. p. 1703.

GERMANY (742). [*Concilium Germanicum.*] Held somewhere in Germany in the year 742; the place is unknown (perhaps Ratisbon). This council was assembled by order of Carloman, April 21st, who, in the act of convocation, states, that by and with the advice of God's servants and the peers of his court, he had summoned the bishops of the kingdom, with their priests, to

[1] *See* note, C. ELNE.

learn from them how the laws of God might best be enforced, and the discipline of the Church, which had grievously fallen into decay, be restored. Six bishops were present, viz., those of Cologne, Augsburg, Wirtemburg (an Englishman named Burchard), Utrecht, Strasburg, and Eichstat. Seven canons were published, relating chiefly to the conduct of the clergy, and enforcing the canons. St Boniface, afterwards Bishop of Mayence, who presided, wrote to Cuthbert, Archbishop of Canterbury, an account of all that passed in the council. Adelbert and Clement were condemned.—Tom. vi. Conc. pp. 1533 and 1565. *Baronius in Ann.*

GERONA (517). [*Concilium Gerundense.*] Held in 517, during the reign of Theodoric, John, Bishop of Tarragona, presiding, at the head of six bishops of that province. John had previously written to Pope Hormisdas, requesting him to address the bishops of Spain upon the subject of discipline, which was greatly neglected amongst them. This he did in a letter, in which he urged them to observe the canons, and to hold councils at least once a year. In this council ten canons were published.

1. Directs that the order of celebrating mass and the holy office observed in the metropolitan church shall be adhered to strictly throughout the province.

2. Orders two Litany seasons to be observed annually, with abstinence from meat and wine; viz., one in the week after Whit-Sunday,[1] and the second beginning on the first Thursday in November, each to consist of three days.

4. Confines the administration of holy baptism to the seasons of Easter and Whitsuntide, except in cases of illness.

5. Allows the baptism of infants on the day of their birth, if they be in danger.

7. Forbids any woman to live in the same house with a clergyman, except his mother and sister.

10. Enjoins all bishops and priests to say the Lord's Prayer daily after matins and vespers.—Tom. iv. Conc. p. 1567.

[1] Viz., on Thursday, Friday, and Saturday. This is the first mention of Rogation Days in Spain, but it will be seen that the period does not agree with that of the Litanies instituted by Mamertus, Bishop of Vienne, which seem not to have obtained in Spain.

GERONA (1068). Held in 1068, by the Roman legate, Cardinal Hugo the White, who in it confirmed, by the pope's authority, the "Trève de Dieu," under pain of excommunication to all who should infringe it. Fourteen canons were published, chiefly directed against the abuses of the times. Six bishops and two archbishops subscribed the acts.—Mart., *Thes. Anec.* Tom. iv. p. 1185.

GERONA (1261). In a council held in the year 1261, several regulations relating to the conduct of the clergy were drawn up, recommending to them care and attention in the performance of the holy offices; forbidding them to exercise the functions of their holy office without first exhibiting their letters of orders; forbidding bishops to receive clergymen from another diocese without testimonials from the bishop of that diocese; forbidding all games of chance, &c., &c., &c.

GERONA (1274). In another council, held in 1274, several regulations were published; amongst others it is forbidden to laymen to bury any corpse in a churchyard, under pain of excommunication. The decrees of the Council of Lerida were received, and their strict observance enjoined. It was ordered that no beneficed clergyman should be ignorant of Latin. All clergymen convicted of living in a state of concubinage were ordered to be suspended. The dress, tonsure, conversation, amusements, and everything relating to the outward life of the clergy, were regulated; they were also forbidden to take any part in judgments involving the death of the party accused, &c., &c., &c.

These two last councils were taken by Mansi from a MS. in the library of M. Colbert; he also mentions two others of minor importance.

GERONA (1717). A provincial council, *see* Florez. Tom. xliv. p. 192, and appendix, 345. Canon 35 forbids, under pain of excommunication, women to wear low dresses, exposing their arms, shoulders, and necks.

GLOUCESTER (1378). [*Concilium Glocestriense.*] Held by Simon Sudbury, Archbishop of Canterbury, November 6th, 1378, in the monastery of Saints Peter and Paul at Gloucester. Four constitutions were made.

1. Enacted that they who celebrated Annals for the souls of deceased persons should have seven marks per annum stipend, or diet and three marks; others who served the cure of souls, eight marks, or diet and four marks.

2. Forbids fornication, and orders that a priest negligent in enforcing this shall himself be, as the canons direct, punished as a fornicator, or one who connives at the sin.

3. Orders that the confessions of women be taken in an open place, where they may be seen, though not heard, by the people; that the laity be exhorted to confess in the very beginning of Lent, and immediately after sin; forbids a priest to *enjoin* masses as part of penance.

4. Orders that confessions be heard three times a year, viz., Easter, Pentecost, and Christmas, and enjoins previous abstinence; orders that they who neglect to confess once in the year, and to receive the communion at Easter, shall be forbidden entrance into church whilst living, and Christian burial when dead.—Johnson, *Ecc. Canons*, A.D. 1378. Tom. xi. Conc. p. 2051.

GOA (1567). Gaspard de Leao, Archbishop of Goa, convoked a council there in the year 1567, but being deposed in September in that same year, George Temudo, Bishop of Cochin, his successor, confirmed his decree for the convocation of the council, and presided at it. Several regulations for the propagation of the faith were drawn up, which were afterwards confirmed by Pius V. in a bull bearing date January 1, 1570. The acts of this council were also confirmed in another, convoked for the purpose of enforcing them, at which moreover all idolatrous ceremonies were forbidden in the territories belonging to Portugal.

GOA (1585). Held in 1585 in the cathedral church of Goa. Vincent de Fonseca, Archbishop of Goa, presided. Mar-Abraham, a Syrian prelate, in this council renounced Nestorianism; shortly after, however, he returned to his error.—Sousa, *Orien. Conq.*, part ii.

GRADO (1296). Aegidius, afterwards Patriarch of Alexandria, held a council in 1296, at which thirty-three canons were framed, relating chiefly to the housing and conduct of the clergy, decent behaviour in church, and the orderly performance of the service. The seventh canon ordered that all introits, canticles, and prefaces should be sung so as to be understood by the common people. The text of these canons depends upon a single MS. which is very imperfect.—Ughello, Tom. v. p. 1139.

GRAN in HUNGARY. *See* C. STRIGONIA.

GRATLEA (925). [*Concilium Grateleanum.*] Held about the year 925 by King Ethelstan, Wulfhelm, Archbishop of Canterbury, and other bishops, being present. Twenty-six laws were made, of which the seven following are ecclesiastical.

1. Directs, by the king's order, that certain alms, &c., be given daily at his cost for the good of his soul.

2. Forbids church-breaking.

3. Is directed against witchcraft, secret acts of murder, &c.

4. Concerns the coin of the realm; appoints coiners at Canterbury, two of whom shall be the bishop's and one the abbot's; at Rochester, one of the bishop's; at London, eight; Winchester, six; Lewes, two; Hastings, one; Chichester, one; Hampton, two; Werham, two; Exeter, two; Shaftesbury, two; and at others, one coiner.

5. Relates to ordeals.

6. Forbids all marketing on Sundays, under pain of forfeiting the goods and payment of thirty shillings.

7. Forbids to receive the oath of a man once perjured, and to bury him in consecrated ground, unless he hath during his life made satisfaction.

The Latin copies add certain other ecclesiastical laws and regulations, which were probably made in some subsequent council.—Johnson, *Ecc. Canons.* Tom. ix. Conc. p. 582. Wilkins' *Conc.*, vol. i. p. 205.

GUASTALLA (1106). [*Concilium Guastallense.*] Held in October 1106, by Pope Pascal II. A large body of bishops and other ecclesiastics was present, together with the ambassadors of Henry, King of Germany, and the Princess Matilda. The province of Emilia was separated from the metropolitan of Ravenna, on account of the insubordination of the latter towards Rome; also the privilege extorted from the pope by the Emperor Henry, viz., that no one elected canonically by the clergy and people should be consecrated until the king had given investiture, was annulled. A decree was passed against investitures by laymen, and the schismatical consecration of bishops and clerks allowed in those cases in which they had not been guilty of usurping their sees, of simony, or any other grievous crimes.—Tom. x. Conc. p. 748. Martene, *Thes. Anec.* Tom. iv. col. 127.

H.

HABAM (1014). [*Concilium Habense.*] Held about the year 1014, at Habam, or Badam (a place not identified), in England, in the reign of Ethelred. Eight canons were enacted.

1. Enacts that God be loved and honoured before all things, and His mercy and assistance invoked with fasting, alms, confession, and abstinence from evil; that the king be obeyed; that one penny be paid for every ploughland, and that every hierman (parishioner) pay one penny, and every thane pay tithe of all that he hath.

2. Enacts that every Christian, of age, shall fast on bread and water, and raw herbs, before the feast of St Michael for three days, during which time every man shall go to confession and to church barefoot, and every priest and his people shall go in procession; every priest shall say thirty masses, and every deacon and clerk thirty psalms; all servants shall be during these three days excused from work, and food be given by each person to the poor. There are many other regulations upon the same subject.

3. Orders the mass styled "Contra Paganos" be sung every morning for the king.

4. Orders the payment of church-scot and tithe.

5. Forbids to sell any one out of his native country under anathema.

6. Forbids robbery, and orders restitution when robbery has been committed.

7. Orders the payment of alms money at Michaelmas.

8. Relates to the office and duty of a judge.—Johnson, *Ecc. Canons*, A.D. 1014. Tom. ix. Conc. p. 807. Wilkins' *Conc.*, vol. i p. 295.

HALLE (1176). [*Concilium Hallense.*] A council was held at Halle, in the ecclesiastical province of Magdeburg, in the year 1176, by Wigbertus, the metropolitan. The object of the council was to discover some means of checking the mania for tournaments which then prevailed, and which no ecclesiastical censures had been found sufficient to restrain. The immediate subject before the council was the case of a nobleman, called Conrad, who had died in consequence of wounds received in such a meeting. It was decided that Christian burial should be refused to his body, unless clear proof of his penitence should be given, and

unless all the lords who implored this favour for him would take an oath to abstain in future from all tournays, and to discourage the passion for them in their dependents.—Mansi, *Supp. Coll. Conc.* tom. ii.

HAMBURG (1406). [*Concilium Hamburgense.*] Held in 1406, by the Archbishop of Bremen, in which the conduct of certain Franciscan friars was strongly condemned, who had taught the ignorant in the neighbourhood of Lubeck that every person dying in the habit of their order was undoubtedly saved, and that upon the yearly descent of St Francis into purgatory they were taken out of its torments, and carried into heaven, however short a time they might have been there.[1]—Mansi, *Supp.* Tom. iii. Coll. 771 and 772.

HATFIELD (680). [*Concilium Hedfeldense.*] In September 680, a council was held at Hatfield, in Hertfordshire; Theodore, Archbishop of Canterbury, presided. The first five œcumenical councils were received, and the decrees of the Church of Rome, 694, against the Monothelites, agreed to. In this council Theodore styles himself Archbishop of the Island of Britain.—Johnson, *Ecc. Canons.* Tom. vii. Conc. p. 577. Wilkins' *Conc.*, vol. i. p. 51.

HERTFORD (673). [*Concilium Herudfordense.*] Held on the 24th September 673, by Theodore, Archbishop of Canterbury; the Bishops of East Anglia (Bise), Rochester (Putta), Wessex (Eleutherius), Mercia (Winfred), together with the deputies of Wilfred of Northumbria, and several canonists, were present; ten canons were drawn up.

1. Commands the observance of Easter day on the Sunday after the fourteenth day of the moon in the first month.

2. Commands that no bishop shall intrude upon the parish (parochiam) of another bishop, but shall rest contented with the government of the people intrusted to him.

3. Enacts that it shall not be lawful for any bishop in any way to disturb or plunder any monastery.

[1] This wild notion seems to have been taught by Arnaud de Montanier, a native of Catalonia, in Spain, and a Franciscan. He was cited before the Inquisition and compelled to retract, but some time after, returning to his folly, he was seized and imprisoned for life by Eymeric, Bishop of Urgel.

4. Forbids monks to emigrate from one monastery to another without the permission of the abbot.

5. Forbids clerks to leave their own bishop and to wander about; forbids to receive them any where except they shall bring letters commendatory from their bishop.

6. Bishops and other clergy coming from another Church, to be contented with the hospitality shown to them, and not to presume to perform any office in the Church without the permission of the bishop of that Church.

7. Orders the holding of synods twice in every year: and adds that since many things may operate to hinder this, one shall at any rate be called every year, on the kalends of August, in the place called Cloveshooh (or Cliffshoe).

8. Orders that bishops shall take precedence according to the date and order of their consecration.

9. Declares that the question was raised, whether the number of bishops ought to be increased in proportion to the increase of the faithful, but that nothing was determined.[1]

10. Relates to marriages: forbids all unlawful marriages; forbids incest, and to divorce a wife except for fornication; forbids a man divorced from his wife to marry another woman.—Johnson's *Ecc. Canons*, A.D. 673. *Baronius*, A.D. 672. Tom. vi. Conc. p. 535. Wilkins' *Conc.*, vol. i. p. 43.

HETHFELD (679). Held by Theodore in 679. The decree of Hertford, 673 (canon 9), was confirmed and sanctioned by Ethelred, King of the Mercians. In this year the kingdom of Mercia was divided into the four sees of Lichfield (the original see), and Leicester, Lindisy, and Worcester. The see of Hereford had been erected four years previously.

HIERAPOLIS (197). Held about the year 197, by Apollinarius, bishop of the see, and twenty-six other bishops, who separated Montanus, Maximilian, and Theodotus from the communion of the Church.—Tom. i. Conc. p. 599.

[1] Wharton's *Aug. Sac.*, part i. p 427 (note), says *it was decreed* to institute more bishoprics, especially in the kingdom of Mercia, which then comprehended the half of England, and had but one bishop (at Lichfield). Winfred, the bishop, refused to consent, and was on that account deposed by Theodore in 675.

HIPPO (393). *See* Council of AFRICA for this year.

HIPPO (426). [*Concilium Hipponense.*] Held in 426, on Sunday, September 26. In this council St Augustine, assisted by two bishops and seven priests, appointed Eradius his successor, with the assent of all the inhabitants of the place. He required that Eradius should abide in the priestly office until the time of his own death, in order to comply with the canon of Nicea, which forbids to consecrate any one to a see in the life-time of the actual bishop, which had been done, against his will, in the case of Augustine himself, who was, in a council held at Hippo in 395, consecrated bishop in the life-time of Valerius.

HOLMPATRICK (1148). Held at Holmpatrick, in Ireland, in 1148, by the advice of the Pope Innocentius II., under the following circumstances: Malachy O'Morgair, formerly Archbishop of Armagh, having for some cause resigned the archiepiscopal chair, and retired to the bishopric of Down, journeyed to Rome to petition the pope to grant the pall to the archbishops of Armagh and Cashel. (St Bernard, *Vita St Malach*, c. 16, does not mention the name of the second archbishopric. Some think it was Tuam.) He was well received by Innocentius, who, however, advised him to return to Ireland, and to convoke a national synod to consider the question, promising, upon a request from the synod, that the palls should be granted. In consequence, this synod was assembled, at which fifteen bishops and two hundred priests attended. The result was a formal petition to Pope Eugenius III. (who had succeeded Innocentius, who died in the interim), which Malachy was commissioned to convey to Rome.[1]—Bp. Mant's *Hist. of the Irish Church*, pp. 5, 6.

HUESCA (598). [*Concilium Oscense.*] Held in 598, all the bishops of the province of Tarragona; no name preserved, but *Asiaticus* was metropolitan, November 1, 599, and *Artemius* in November 592. Two canons only are extant; one orders that the diocesan synods, composed of the abbots, priests, and deacons of the diocese, be held annually, in which the bishop shall exhort his clergy upon the duties of frugality and continence; the second orders the bishop to inform himself whether the priests, deacons,

[1] Malachy did not, however, live to complete his errand. He died at Clairvaux, November 10, in this year.

and subdeacons observe the law of continence.—Tom. v. Conc. p. 1604.

HUSILLOS (1088), in the territory of Palencia. *See* Florez, *in loc*, and Tom. iv. p. 188, and Tom. xxvi. p. 215; Tom. xix. p. 204; and Tom. xxxviii. p. 119. To determine the limits of the bishopric of Osma, and of Oca, lately transferred to Burgos. *Arias*, Bishop of Oviedo, was present. Cardinal Richard, Archbishop of Toledo and Aix, in Provence.

I.

ICONIUM (256). [*Concilium Iconiense.*] Held about 256.[1] Composed of the bishops of the provinces of Cappadocia, Galatia, Cilicia, and of others in that vicinity. Baptism conferred out of the Church was declared to be absolutely null and void.—Tom. i. Conc. p. 751.

ICONIUM (about 377-378). Under St Amphilochius, in which a synodal letter was drawn up, addressed probably to certain bishops who had met together, and written to Amphilochius, enquiring why any fuller confession was required on the divinity of the Holy Ghost than that made at Nicea.

ILIBERUS. *See* ELVIRA.

ILLYRICUM (372). [*Concilium Illyricum.*] Held about 372 (according to some, in 365), by order of the Emperor Valentinian. A large number of bishops were present. After a long and profound investigation of the subject, they declared in a synodal letter to the Churches of Asia, &c., that they recognised one Substance in the Three Divine Persons, and utterly rejected with anathema those who denied it. A decree was published, containing the faith as set forth at Nicea, in which the fathers declared that they held the same faith with the councils lately convoked at Rome and in Gaul, viz., that there is one only and the same substance of the Father, the Son, and the Holy Ghost, in Three Persons, or "Hypostases."—Tom. ii. Conc. p. 830.

INA (688-705). Laws of, published in a council, name unknown, between 688 and 705, probably 692.

[1] According to Labbe, in 256 or 258, during the time when Stephen was bishop (or pope) of Rome.

INGELHEIM (948). [*Concilium Ingelenheimense.*] Held June 27, 948, in the presence of the Emperor, Otho I., and King Louis Outremer. Marinus, the Roman legate, presided; and thirty-two bishops, together with many abbots, canons, and monks, attended. King Louis complained of the persecution which he endured from Hugo, Count of Paris; also Artaldus of Rheims made complaint against Hugo, his competitor in the see of Rheims. Sigebold, the deacon of the last-mentioned Hugo, was deposed by the council as a calumniator, Hugo excommunicated, and Artaldus re-instated. It was also decreed that Hugo, Count of Paris, should be excommunicated, unless he would submit to the judgment of the council. Ten canons were published.

The three first relate to the above-mentioned excommunication of Hugo de Vermandois and his deacon, and to the threatened excommunication of the Count of Paris.

4. Forbids any layman to present any clerk to a church, or to dispossess him of it without the consent of the bishop.

6. Orders that the *whole* of Easter week be kept as a festival, and the three days following Whit-Sunday.

7. Orders that St Mark's day be kept with fasting, on account of the great Litany, as was done on the rogation days preceding the feast of the Ascension.

9. Orders that all differences as to tithe be settled in an ecclesiastical synod, instead of in the civil courts. (*See* C. of VERNUM and MONSON.)—Tom. ix. Conc. p. 623.

IRELAND (456). [*Concilium Hibernicum.*] Held about 456. The canons of this council are thirty-four in number, and have the names of St Patrick and two other bishops, one named Auxilius, and the other Jeserinus (or Iserninus), at their head. They are addressed to the priests, deacons, and other clergy.

6. Orders that those of the clergy, from the ostiarius to the priest, who do not dress with proper decency, and who do not keep their hair cut short, after the Roman fashion, or whose wives go about unveiled, shall be separated from the Church.

7. Enjoins all clerks, unless in a state of slavery,[1] to be present every day and night at the holy office.

9. Forbids all suspicious intercourse between monks and

[1] "Nisi forte jugo servitutis sit detentus."

nuns, not allowing them to frequent the same hostelry, or to drive about the country in the same carriage.

10. Is directed against those of the clergy who are careless and negligent in saying the office, and who wear their hair long.

11. Excommunicates those who receive excommunicated clerks.

12 and 13. Forbid to receive alms from an excommunicated person, or to receive the offerings of the heathens.

14. Orders one year of penitence for the sins of homicide or fornication, and for consulting wizards.

15. Orders six months' penance for a theft, twenty days of which term are to be spent fasting upon bread alone.

18. Refuses an entrance into the Church even on Easter night, to all excommunicated persons who have not been admitted to penance.

19 and 22. Excommunicate a woman who leaves her husband, and marries another man; and her father also, if he is consenting to the act.

20. Excommunicates those who refuse to pay their debts.

21. Excommunicates a Christian, who, having a cause against another Christian, brings it before the civil courts instead of referring it to the Church.

23. Orders that if a priest have built a church, he shall not offer there until the bishop have consecrated it.

24. Forbids a stranger establishing himself in any place to baptise, or to celebrate the communion, or to consecrate, or even to build a church, without first obtaining the bishop's permission.

25. Directs that during the time which the bishop shall pass at each church in his diocese, all the offerings then made by the faithful shall be at his disposal, to be applied either to his own use, or to that of the poor.

29. Orders that all candidates for holy baptism shall fast for forty days previously, and forbids that sacrament to be administered to them otherwise.

30. Forbids a bishop to celebrate the Holy Eucharist when out of his own diocese on Sundays, and to ordain without the diocesan's permission.

33. Forbids British clergymen, coming over to Ireland, to exercise their functions, unless they bring a letter from their bishop.—Tom. iii. Conc. p. 1478. Wilkins' *Conc.*, vol. i. p. 2.

IRELAND (456). Another council was held somewhere about the same time. Attributed also to St Patrick, although the heading of it bears neither his name, nor that of any other bishop; and there is no decisive evidence to determine either the place of holding or the date. The mention in the second canon of a heathen population still existing, shows that it is to be referred to a period not very remote from the last.

Thirty-two canons in all were published.

1. Forbids all communication with sinners, probably meaning excommunicated persons.

2. Forbids to receive anything at the hand of the heathen ("*iniquorum*"), except food and clothing, when absolutely necessary; because a lamp takes only the oil it needs to support it.

7. Forbids to rebaptise any who have received the Creed, by whomsoever administered; since the iniquity of the sower infects not the seed itself.

9. Forbids the ministers of the Church who have fallen into any sin forbidden by the canons, to be ever again admitted to the exercise of their functions; but permits them to retain their ecclesiastical title.

16. Declares the election of a bishop, not made as the apostle enjoins, by another bishop, to be null and void.

17. Directs that the monks shall live in solitude, without worldly riches, under the control of the bishop or abbot, renouncing everything beyond the bare necessaries of life, as being called upon to suffer cold, and nakedness, and hunger, and thirst, and watchings, and fastings.

18. Bishops and doctors are here declared to be the seed that brought forth a hundredfold; clergymen and chaste widows, that which produced sixtyfold; and laymen perfectly believing the Holy Trinity, that which increased thirtyfold. There are none but these in the Lord's harvest, and monks and nuns are ranked in the highest class.

19. Prescribes eight days for catechising before baptism; and fixes the season for administering that holy sacrament at Easter, Whitsuntide, and Epiphany.

22. Declares that person to be an infidel who refuses to communicate on Easter-night.

25. Forbids to marry a brother's wife; because the wife being one flesh with her husband, she is, in fact, sister to

the husband's brother.—Tom. iii. Conc. p. 1482. Wilkins' *Conc.*, vol. i. p. 4.

IRELAND (684). Another council was held in Ireland in the year 684, according to Mansi, who adds, that the canons of this and of other councils held about this time, form together the code known as the "Irish Code."[1] The canons of this council are chiefly directed against sins of impurity, for which they appoint various kinds of penance. —Mansi, tom. i. *Supp.* col. 513 and 514.

IRELAND (1097). Held in 1097. In this council a petition was drawn up and sent to Anselm, Archbishop of Canterbury, by the King of Ireland, Murchertacus, and by the Irish bishops and others, that he would erect the city of Waterford into a bishopric, on account of its increasing population, which he did; Malchus, a monk, was consecrated the first bishop of that see.—*Labbe*, x. p. 613. Wilkins' *Conc.*, vol. i. p. 374.

ISAURIA (458). Held in Isauria in 458, by Basil, Archbishop of Seleucia, from which he addressed a letter to the Emperor Leo.

ISLE (IN COMPTAT VENAISSIN) (1288). [*Concilium Insulanum.*] Held in 1288, by Rostang de Capoc, Archbishop of Arles, assisted by four bishops and the deputies of four who were absent. They republished many of the canons made in the former councils of the province, and added one new one, to the effect that a god-parent should give to the infant only the alb, or white dress, in which it was to be christened.

ISPAHAN (450-460). [*Synodus ad Sapeban.*] Held between 450 and 460. Six years after the death of St Isaac, Catholic of the Armenians, many bishops of the Armenian Church were present, who drew up a synodical letter to Proclus, Patriarch of Constantinople, which was read in the Fifth Collation of the Fifth Œcumenical Synod. The occasion of the council was the translations of the works of Theodorus of Mopsuestia and others, which were circulated

[1] Part of this code is given in the Spicilegium of D'Achery, Tom i. p. 491. In chap. ix., amongst other qualifications necessary for a bishop is the following: "Qui vero accessu adolescentiæ usque ad trigesimum annum ætatis suæ probabiliter vixerit unâ tantum uxore, virgine sumptâ, contentus, quinque annis subdiaconus, et quinqus annis diaconus, quadragesimo anno presbyter, quinquagesimo episcopus stet."

by the Nestorians in Armenia.—Orien's *Christ.*, Tom i. p. 1377.

ITALY (381). [*Concilium Italicum.*] Held by St Ambrose. The acts of this council remaining to us are only two letters, addressed to the Emperor Theodosius, which may be seen in St Ambrose, Ep. 13 and 14.—*Sozom.* vii. c. ii.

J.

JASSY (1642). Held at Jassy, in Moldavia, in 1642, under Parthenius, Patriarch of Constantinople. The eighteen articles of the confession attributed to Cyril Lucar were condemned, and the orthodox confession of Peter Mogila, as revised by Meletius Syrica at Constantinople, examined and approved; three prelates and several priests were present.[1]

JACA (1063). [*Concilium Jaccetanum.*] Held in 1063.[2] In this synod the See of Huesca was transferred to Jaca, and the Roman ritual introduced to the place of the Gothic. —Tom. ix. Conc. p. 1111. *See* Florez, *Esp. Sag.* tom. iii. 288, &c., and xlvi. 164.

JERUSALEM[3] (50). [*Concilium Hierosolymitanum.*] The FIRST ecclesiastical council was that mentioned in the fifteenth chapter of the Acts of the Apostles; it was assembled at Jerusalem about the year 50, under St James the Less, Bishop of Jerusalem, in consequence of the schism in the Church of Antioch upon the subject of circumcision, stirred up (it is probable) by Cerinthus. St James pronounced the decision of the council, which charged the members of the Church to abstain—

1. From meats which had been offered to idols.
2. From blood and things strangled.
3. From fornication.

The first of these prohibitions is plainly directed against the slightest participation, even in appearance, with the idol worship of the heathen.

[1] *See* C. CONSTANTINOPLE, A.D. 1642.

[2] Held in 1063, as Pagi shows. In Baron. *Ann.* A.D. 1060, No. 2 Austindus, Archbishop of *Auxitanus*, in Arragon, presided, Huesca being then occupied by the Moors.

[3] According to the author of the *Alexandrian Chronicle* this council was held in the sixth year of Claudius, *i.e.*, in 46, as Pagi calculates.

The second appears to have been intended to prevent offence to the Jewish converts, and to draw together the Jews and Gentiles.

The third was directed against the prevailing vice of the Gentile world.

JERUSALEM (349). Held in 349, by Maximus, Bishop of Jerusalem, and about sixteen other bishops, upon the return of St Athanasius to Alexandria after the death of the intruder Gregory.[1] In this council the Bishops of Palestine and Syria received Athanasius with great respect, and professed deep regret for having formerly been compelled to sign the decree against him; finally, they drew up a synodal letter to the Church in Alexandria, signed by sixteen bishops, fifteen of whom were the same as signed at Sardica.—Tom. ii. Conc. p. 724.

JERUSALEM (399). Held in 399, in consequence of a synodal letter received from Theophilus of Alexandria, making known the decree which he had passed in council against the Origenists. The bishops of the Patriarchate of Jerusalem replied by a common letter, in which, having expressed their grief for the evils which the followers of Origen had caused to the Catholics, they assured Theophilus that they agreed in the above-mentioned judgment. And concluded by stating their resolution not to admit to their communion any whom he had condemned for believing the Son to be, in any sense, inferior to the Father.—Mansi, *Supp.* tom. 1. col. 271. (*See* C. ALEXANDRIA and CYPRUS.)

JERUSALEM (453). Held in 453, upon the re-establishment of Juvenal, and expulsion of Theodosius. Juvenal, who had been deposed for his concurrence in the oppression of Flavianus in the Latrocinium at Ephesus, was afterwards, in the œcumenical Council of Chalcedon, restored. But during his absence a monk named Theodosius, a zealous advocate of the Eutychian heresy, taking advantage of the opportunity, published various calumnious statements against the Council of Chalcedon, and prejudiced both the Empress Eudoxia and all the monks of the patriarchate

[1] Gregory died early in the year 349, and Athanasius was not sent for by Emperor Constantius to resume his see until *after* his death; but from the acts of the council it appears that the Emperor Constantius was *then* living, and as he died in January 350, this council must have been held in 349 or *very* early in 350.

against Juvenal; by such means he succeeded in intruding himself into the see of Jerusalem; and for twenty months he retained possession of it, committing every kind of excess and wickedness. In this year, however, the Emperor Marcian re-established Juvenal, and Theodosius fled to Mount Sinai.

JERUSALEM (518). Held in 518, under the Patriarch, John III., composed of thirty-three bishops, gathered from the three Palestines. All the acts of the Council of Constantinople were confirmed, and the Severians and Eutychians condemned, in a synodal letter addressed to John of Constantinople.—Baronius. Tom. iv. Conc. p. 1588.

JERUSALEM (536). Held in 536, September 19, under the Patriarch Peter, composed of forty-five bishops, who approved the acts of the Council of Constantinople of the same year, in the matter of Anthymus, Patriarch of the latter see, and a Monothelite, who had been deposed, and Mennas elected in his stead. Severus, Peter, and Zoras, and other Acephalists, were also condemned.—Tom. v. Conc. p. 275.

JERUSALEM (553). Held in 553, in which all the bishops of Palestine received the acts of the fifth œcumenical Council at Constantinople, with the exception of Alexander of Abilene, who, in consequence, was deposed. —Tom. v. Conc. p. 739.

JERUSALEM (634). Held in 634; in this council Sophronius, the patriarch, addressed a synodal letter to the different patriarchs, informing them of his election, and urging them to oppose the heresy of the Monothelites.

JERUSALEM (726). Held in 726, against the fanatics, called Agonoclites, who maintained that prayer should be made not kneeling, but standing, or dancing.

JERUSALEM (1443). Held in April 1443, under Arsenius, Metropolitan of Cesarea, in Cappadocia; Philotheus of Alexandria, Dorotheus of Antioch, and Joachim of Jerusalem, being present. It was decreed that no clerk, ordained by the Oriental bishops in communion with Rome, should be admitted to exercise his office in their communion, until he had in the presence of the orthodox bishops satisfactorily proved his piety and adhesion to the faith of the Greek Church.—Mansi, *Note to Raynaldus*, Tom. ix. p. 420.

JERUSALEM (1672). *See* C. BETHLEHEM, A.D. 1672.

JUNCA (in AFRICA) (524). [*Concilium Juncense.*] In the year 524, a council was held at Junca or Junga, in Africa, at which Fulgentius, Bishop of Ruspa, presided. The subject brought before it was the case of Vincentius, a bishop, who had extended his jurisdiction over places which did not belong to his diocese.—Tom. iv. Conc. p. 1627.

K.

KELLS (1152). Held at Kells, in Ireland, March 9th, 1152, by John Paparo, cardinal, priest, and legate apostolic of Eugenius III., whom the latter had sent into Ireland to confer the pall upon four archbishops, of Armagh, Dublin, Cashel, and Tuam, which was done in this synod. Some of the Irish bishops as well as of the inferior clergy, refused to obey the legatine summons, and to sanction by their presence this innovation. (*See* Council of HOLMPATRICK, A.D. 1148.) —Bp. Mant's *Hist. Irish Church*, p. 6. Tom. x. Conc. p. 1130.

KIEFF (1147). Held about 1147, by order of Isagaslaff II., Prince of Kieff; Onuphrius of Chernigoff presided. Theodore of Bielgorod, and several other bishops were present, who proceeded to the election of a metropolitan in the place of Michael II. With the exception of Niphont of Novgorod, they all agreed to take the election into their own hands, without allowing to the patriarch of Constantinople the exercise of his right either to nominate or confirm. Niphont strongly protested against the step, but without effect. The choice of the synod fell upon Clement, a monk of Smolensko. As a substitute for the patriarchal consecration, Onuphrius proposed that the hand of St Clement of Rome, whose relics had been brought from Cherson, should be placed upon his head.

This election led to great disorder; and subsequently the patriarch, Luke Chysoberges, consecrated Constantine metropolitan, who condemned the acts of this synod, and suspended, for a time, all the clergy ordained by Clement. —Mouravieff's *Hist. Russ. Church*, by Blackmore, p. 35.

KIEFF (1622). Held by Job, Metropolitan of Kieff, in 1622. Meletius, Archbishop of Polotsk, at one time a most zealous defender of the orthodox Church in Russia, had been obliged to flee into Greece, upon a groundless sus-

picion of having been concerned in the murder of Jehoshaphat, the Uniate Archbishop of Polotsk, and urged by fear, had given himself up to the Uniate party, and written an apology in censure of the orthodox Church; in this council he was called to account—made to perform open penance, and to tear his book.

Soon after he entirely apostatised; and, going to Rome, had the title of Archbishop of Hieropolis conferred on him. —Mouravieff, p. 179.

KIEFF (1636). Held by the celebrated Peter Mogila, Metropolitan of Kieff, in order to revise his book, entitled, "The Orthodox Confession of Faith," written to confirm his people, distracted by contradictory doctrines in the true faith.

KINGSBURY (851). [*Concilium Kingsburiæ.*] Held in 851, at Kingsbury, under Bertulphus, King of the Mercians; Ceolnoth, Archbishop of Dover, and other Mercian bishops being present. A charter was granted by the king to the abbey of Croyland, containing very extensive privileges.—Tom. viii. Conc. p. 73.

KINGSTON (838). [*Concilium Kingstoniæ.*] Held in 838, Egbert, King of the West Saxons, being present, and Ceolnuth, Archbishop of Dover (or Canterbury), presiding. In it Egbert and his son made a free donation of the manor of Malling, in Sussex, to the Church of Christ, and those who should at any future time dare to violate this gift, were declared to be separated from God, and it was prayed that their lot might be with the devil and his angels. Tom. vii. Conc. p. 1769.

KIRTLINGTON (977). [*Concilium Kirtlingtonense.*] Held about Easter, 977, in presence of King Edward, Dunstan presiding. The chief event recorded in this council[1] was the sudden death of Sideman, Bishop of Crediton, in Devonshire, in which church the deceased had provided in his last will that he should be interred; but Dunstan and the king commanded him to be buried at St Mary's, Abingdon, where he was honourably interred in the northern part, in the porch of St Paul.—Wilkins' *Conc.*, vol. i. p. 262.

[1] The transactions of this council are, according to Inett, as little known as the place itself.

L.

LAMBESA (240). [*Concilium Lampesanum.*] Held in 240, at Lambese, or Lambesse, in Numidia, composed of ninety bishops, who condemned Privatus, the Bishop of the See, accused of heresy and other crimes.—Cyp. *Ep.* 39, *adv. Corn.* Tom. i. Conc. p. 650.

LAMBETH (1261). [*Concilium Lambethense.*] Held May 13, 1261, by Archbishop Boniface. Twenty constitutions were published.

1. Forbids prelates to appear before any secular court, when called there by the king's letters to answer upon matters which are known to concern merely their office and court ecclesiastical; directs them in such cases, either in person or by letter, to inform the king of their inability to obey his order; declares that any sheriff or bailiff making any such attachment, &c., shall be excommunicated (or suspended, if a clerk). This constitution contains much more on the same subject.

2. When a man has recovered his right of advowson in the king's court, the bishop shall admit the clerk presented by him, if the living be vacant; if not, he shall excuse himself to the king accordingly.

3. Forbids lay investitures; excommunicates and deprives, *ipso facto*, those who have been admitted to benefices by laymen, &c.

4. Directs that excommunicated persons, who have been released from prison by the civil powers without due satisfaction made to the Church, shall be again solemnly excommunicated with bells tolling and candles lighted; also that the officer who released them shall be excommunicated, or otherwise punished, at the discretion of the ordinary; also directs that when the king shall refuse to execute a writ "de excommunicato capiendo," after a monition from the bishop, all his cities, castles, &c., in that diocese, shall be put under an interdict.

5. Orders that those who, when required by the ordinary to do so, refuse to surrender clerks of known good character accused of any crime, shall be excommunicated; and that the places where such clerks are so detained shall be put under an interdict.

Enacts the same with respect to wandering clerks un-

known, who are so seized ; forbids prelates to compel clerks to pay fines inflicted by secular judges ; pronounces censures upon those who caused clerks to be hanged, or shaved their heads whilst in custody, in order to erase the marks of their clerkship.

6. Relates to the evasion of contracts made by laymen with the clergy, by means of the king's prohibition, &c.

7. Directs that Jews offending against ecclesiastical things and persons, shall be compelled to answer before an ecclesiastical judge, by being forbidden to traffic or converse with the faithful.

8. Forbids to hinder necessary food from being brought to those who have taken refuge in a church ; enacts that they who drag such persons from their sanctuary, or kill them, shall be punished with all the punishment of sacrilege.[1] Forbids any lay power to set guards over them that have fled for refuge into a church.

9. Relates to the invaders and disturbers of Church property.

10. Declares that frequently the houses of the clergy, though within sanctuary, were seized by the great men, their servants driven out, their goods consumed, &c. Enacts that all such offenders shall be excommunicated until they have made restitution.

11. Relates to the plunder of vacant Churches in the king's guardianship, made by his escheators and bailiffs, and orders the prelates who have the jurisdiction, publicly and solemnly to forbid such acts, and to excommunicate all offenders ; and adds further, "if our lord, the king, upon a monition, do not make, or cause to be made, competent restitution for the damages done by his officers, let him be proceeded against as hath been ordained in other cases touching the king (see Constitution 1).

12. Permits archbishops and bishops to appear by their attorneys when summoned to attend the king's justices, and orders that if any justice shall condemn any such prelate on account of his not appearing in person, the attachers and distressors shall be proceeded against. Also relates to the case of prelates and clergymen called upon to

[1] The ecclesiastical punishment was excommunication ; by the civil law, sacrilegious persons were sometimes hanged, or burnt alive, or banished.

show by what right they use the liberties long enjoyed by their Churches, &c.

13. Enacts that those lay persons shall be visited with Church censures who endeavour to compel the clergy holding lands in *Frank Almoigne*,[1] to do suit and service for the same.

14. Relates to the case of judges who defrauded Churches, &c., of their possessions, by perverse interpretations of the original deeds of gift.

15. Relates to the effects of a deceased person, wills, and their administration. Forbids any religious to act as executor of a will without licence of the ordinary; excommunicates a man hindering any woman, married or single, or his own wife, from making her will.

16. Excommunicates persons making false suggestions to the king against prelates and ecclesiastical judges, whereby the latter receive damage.

17. Declares that the king and other great men did often hinder the prelates from doing their duty against offenders, by forbidding laymen to take the oaths for speaking the truth, and by refusing to permit the said prelates to impose corporal or pecuniary punishment on their vassals; declares that they who do so shall be coerced by sentences of excommunication and interdict; and that they who refuse to take the oaths shall be excommunicated.

18. Forbids, under pain of excommunication, to hinder any one who desires it, from having the sacrament of confession and penance administered, especially forbids so to hinder its administration to prisoners.

19. Forbids the beadles and apparitors of deans and archdeacons, when in execution of any order they enter the houses of any of the clergy, to exact any procurations, &c., and orders them to receive thankfully what is given to them; also forbids them to employ any sub-officials, and to pass sentence of excommunication, interdict, or suspension, of their own mere will.

20. Orders that bishops in their synods, and archdeacons in their chapters, and all parochial clergy, shall three times a year give public notice that all clerks must be decently clipped, and have a shaven crown.

21. "With a special injunction," ordains that there shall

[1] *See* note to *Constitutions of Clarendon.*

be two prisons in every diocese, sufficiently large and secure for the incarceration of refractory and immoral clerks, and for the perpetual imprisonment of such of them as have committed crimes for which they would have forfeited their lives if laymen.

Some copies add another constitution, concerning the conferring the benefices of the holy water upon poor clerks, and directs that such benefices shall be in the gift of the rectors, or vicars, of the respective parishes, and not the parishioners. There is a doubt whether this is not to be attributed to Archbishop Winchelsea.—Johnson, *Ecc. Canons.* Tom. xi. Conc. p. 803.

LAMBETH (1281). Held October 11th, 1281, by John Peckham, Archbishop. In this council the acts of the Council of Lyons (1274), the constitutions of the Council of London (1268), and those of the preceding Council of Lambeth (1261), were confirmed, and twenty-seven fresh canons were published.

1. Orders that all priests shall consecrate at least once a week; that the holy sacrament shall be kept in the pyx locked up in the tabernacle; that a bell shall be sounded at the elevation of the host, that those who cannot attend mass may kneel, whether they be at home or abroad, and that the people shall be taught that Christ is *entire* in either species.

2. Relates to masses for the dead.

3. Forbids to baptise those who have received the right form of baptism at the hands of laymen or women; permits the conditional form to be used where the priest doubts whether the true form was employed; forbids lascivious names to be given to children, and directs that when such has been the case the bishop shall change them at confirmation.

4. Denies the holy communion to persons not confirmed.

5. Forbids to confer on any one holy orders at the same time with the four lesser orders;[1] and desires that when it may be, the lesser orders shall not be received at one and the same time.

[1] The four lesser orders are, the ostiary, the lector or reader, the exorcist, and the acolyth; the superior or holy orders, the subdeacon, deacon, and priest.

6. Denies absolution to hardened sinners (while they continue in sin), and to those who persist in holding more than one benefice. Forbids, under pain of excommunication, any one to hear confessions without the licence of the bishop.

7. Orders public penance for notorious sins, reserves the absolution of wilful murder to the bishop only.

8. Renews the regulation directing that in each deanery there shall be a general confessor for all the clergy.

9. Treats of the instruction to be given by the clergy to their flocks, and directs them to explain four times a year, in the vulgar tongue, the creed, the ten commandments, the two evangelical precepts, the seven works of mercy, the seven mortal sins, the seven cardinal virtues, and the seven sacraments. Then follows a brief exposition of them all.

10. Orders the publication of sentences of excommunication published by Archbishop Peckham and his predecessor.

11. Orders rectors to exercise due hospitality, at least to relieve the extreme necessities of the poor and those who travel to preach the word of God (*i. e.*, the friars).

12. Relates to the certificates given by the rural deans.

13. Is directed against the fraudulent methods employed to get possession of benefices during the absence of their possessors.

14. Relates to the same.

15. Renews the sixteenth canon of Langton, at Oxford, 1222, against farming churches.

16. Orders all the houses of Augustines to assemble together in the general chapter.

17. Excommunicates those who attempt the chastity of nuns.

18. Forbids nuns to stay more than three days together in any house, even in that of their parents, and then requires that they shall have a sister nun with them. Declares that both nuns and monks who have observed for a year the monastic life, and have worn the habit, shall be considered *ipso facto* professed.

19. Provides for the reclamation of relapsed religious.

20. Forbids monks to become executors to wills.

20. Strictly forbids clergymen to dress like soldiers and

laymen, and to wear coifs or hairlaces in order to hide the crown upon their heads.

22. Forbids the sons of rectors to succeed immediately to their fathers in churches where they ministered.

20. Orders bishops to give to every clerk upon his admission to a benefice, letters patent testifying his admission, &c.

24. Forbids pluralities; and orders those who possess more than one benefice to resign them within six months.

25. Relates to the office of advocate.

26. Orders that when an archbishop, or bishop, dies, every priest, regular or secular, under his jurisdiction shall say one mass for his soul; and the other bishops in their next congregation say an office for the dead in his behalf.—Tom. xi. Conc. p. 1156. Johnson, *Ec. Canons.*

LAMBETH (1330). Held in 1330, by Simon Mepham, archbishop. Ten canons were published.

1. Provides that the linen used at the altar shall be frequently washed; that the priests shall not proceed to say mass until they have said matins, lauds, prime, and tierce; that no clerk shall serve at the altar during mass without a surplice, and that mass shall not be said without one or two lights.

2. Prescribes rules for the regulation of confessions.

3. Forbids priests guilty of mortal sin to celebrate the holy communion before having confessed, and orders that there shall be a confessor for the clergy in every deanery.

4. Directs that the holy chrism shall be reverently carried to the sick, and shall be kept under lock and key.

5. Relates to marriage and the publication of banns.

6. Relates to the conferring of holy orders and to the examination of candidates.

7. Forbids the alienation of Church property by laymen without the bishop's sanction.

8. Forbids to let benefices to lay persons to farm; also forbids the clergy to build houses for their children or concubines upon a lay fee, out of the revenue of the church.

9. Forbids any person to embrace a recluse life without the bishop's permission.

10. Orders a publication, three or four times a year, of the general sentence of excommunication against sorcerers,

perjurers, incendiaries, usurers, thieves, &c.[1]—Tom xi. Conc. p. 1784. Johnson, *Ecc. Canons*, A.D. 1330.

LAMBETH (**1351**). Held in 1351, by Simon, archbishop and legate, to oppose the encroachments of the secular judges, who violated the privileges of the clergy, and condemned to death clerks found guilty of heavy crimes; at the same time severe rules were laid down for the treatment of guilty clerks handed over to the Church for punishment by the secular powers.—Tom. xi. Conc. p. 1927. Johnson, *Ecc. Canons.*

LAMBETH (**1362**). Held in 1362, by Simon Islip, archbishop. A constitution was drawn up in condemnation of the avarice and idleness of the priests; at the same time the rate of payment for chaplains and curates having cure of souls, was fixed.—Johnson, *Ecc. Canons*, A.D. 1362.

LAMBETH (**1367**). Held about 1367, by Simon Langham, Archbishop of Canterbury, probably at Lambeth. Three constitutions were published.

1. Relates to mortuaries.

2. Forbids scot-ales and drinking bouts; declares that when any number of men exceeding ten stay long together in the same house for drinking sake, it is a drinking bout. Offenders to be suspended from entrance into Church and participation in the sacrament till they should have humbly done penance.

3. Forbids any priest to celebrate mass twice a day, except on Christmas-day and Easter Sunday, and when he has a corpse to bury in his own church. Offenders to be suspended.

These three constitutions are attributed by Sir H. Spelman (vol. ii. p. 133) to Archbishop Langton, and are by him said to have been made A.D. 1206, and are so given in the Coll. Councils, Tom. ix. p. 30; but Johnson attributes them to the above Archbishop Langham, for this reason, that the first constitution refers to a statute previously made by "our predecessor *Robert* concerning mortuaries," viz., Robert Winchelsea, A.D. 1305.—Johnson, *Ecc. Canons*, Preface to Langton's *Constitutions*, A.D. 1222, and A.D. 1367.

[1] Johnson says that it may be justly doubted whether Archbishop Mepham had any share in the making of these constitutions; they bear no date, and are attributed to Mepham by Sir H. Spelman, p. 498.

LAMBETH (1368). Held by the same archbishop in 1368, in which thirty erroneous propositions were condemned. Tom. xi. Conc. p. 2034. Wilkins' *Conc.*, vol. iii. p. 75.

LAMBETH (1377). Held in 1377 (? early in 1378), at which Wiclif was called upon to give an account of his doctrine. The violence of the mob in his favour, and the menaces made by one Clifford, a gentleman supposed to have been sent by the court, seem to have prevented the bishops from proceeding to a sentence. Wiclif, however, very much moderated his opinions in the account he gave of them to the synod.

LAMBETH (1457). Held about 1457, by Thomas Bouchier, Archbishop of Canterbury, to make enquiry to the faith of Reginald Peacock, Bishop of Chichester, accused of heresy. The following propositions held by him were condemned.

1. That it is not necessary to believe that Christ descended into hell.
2. That it is not necessary to believe in the Holy Spirit.
3. That it is not necessary to believe in the Catholic Church.
4. That the universal Church may err in matters of faith.
5. That it is not necessary to hold and believe all that an œcumenical council and the universal Church hath determined or approved as being *de fide.*

Bale gives another version, viz., that Peacock was condemned to be burned, but recanted at St Paul's, December 4, in the same year. His books were burned before his face, and he was compelled to resign his see.—Godwin, *De Præs Aug.* p. 511.

LAMPSACUS (364). [*Lampsacenum.*] Held by the Macedonians in 364, and lasted two months. The acts of the pseudo-council of Constantinople, under Acacius of Cæsarea and Eudoxius of Antioch, in 360, were annulled. The Creed of Antioch (A.D. 340) was confirmed, and that of Ariminum condemned. It was further ordered that the bishops who had been deposed by the Anomœans (Arians) should be re-established in their sees. Eudoxius and Acacius were cited to appear, and upon their refusal were deposed. —Tom. ii. Conc. p. 829.

LAMPSACUS (366). Many synods were held about

this time by the Macedonians, persecuted in the East by the Emperor Valens, lately converted to Arianism. Having resolved to seek the protection of Valentinian in the West, and therefore to receive the Orthodox faith, they held these synods, and gathered the results into a book, which they sent to Pope Liberius by the hands of Eustathius of Sebastia, Silvanus of Tarsus, and Theophilus. In this they declare that they hold and keep the Catholic faith as confirmed at Nicaea in the time of Constantine, and condemn Arius and his doctrine with the heresies of the Patroperosians, Sabellians, Photinians, and others.

LANGEIS (1278). [*Concilium Langesiense.*] Held in 1278, by John de Montsoreau, Archbishop of Tours, in which sixteen canons were published.

8. Forbids to let out benefices to farm without the consent of the diocesan.

9. Forbids to excommunicate generally all persons communicating with the excommunicated.

12. Forbids to receive into any religious house more inmates than its funds will maintain.

13. Orders that there shall be more than one monk in each priory.—Tom. xi. Conc. p. 1038.

LANGRES (859). [*Concilium Lingonense.*] Held on April 9, 859, Remigius of Lyons and Agilmar of Vienne presiding. Sixteen canons were drawn up, which were read and approved at the Council of Savonieres, or Tousi, in the same year (which see).—Tom. viii. Conc. pp. 673, 690.

LAODICEA (in Phrygia) (314-372). [*Concilium Laodicenum.*] The year in which this council was assembled is disputed. Baronius and Binius assign the year 314; Pagi, 363; Hardouin places it as late as 372, and others even in 399. Beveridge adduces some probable reasons for supposing it to have been held in 365.[1] Thirty-two bishops were present, from different provinces of Asia, and

[1] On the subject of the date of this council, *see* "Christian Remembrancer" for Jan. 1858, vol. xxxv. No. 99, pp. 77-80, where it is shown, assuming the authenticity of the list of bishops present in this council, given by Mr Cowper in his *Analecta Nicona*, that the probable date ranges between 340 and 347, and that the bishops present were of the Arianising faction, and had for the most part been present at the Council of Antioch in 340. Dr Pusey says it was "probably held before the Council of Nice."—*Councils of the Church*, p. 99.

sixty canons were published, which were received into the code of the universal Church.

1. Permits the holy communion to be administered to those persons who have married a second time, after they shall have spent some time in retreat, with fasting and prayer.

2. Directs that the holy communion shall be given to those who have completed their course of penance (Exomologesis).

3. Forbids to raise neophytes to the sacerdotal order.

4. Forbids usury amongst the clergy.

5. Forbids to confer holy orders in the presence of those who are in the rank of hearers.

6. Forbids all heretics to enter within the Church.

7. Directs that when any of the Novatians, Photinians, or Quartodecimani are to be received into the Church, they shall be made to abjure every heresy, be instructed in the true faith, anointed with the holy chrism, and afterwards be admitted to communion.

8. Orders that all Cataphrygians or Montanists shall be instructed and baptised before they are received.

9. Excommunicates those of the faithful who go to the places of worship or burial grounds of heretics.

10. Forbids the faithful to give their children in marriage to heretics.

11. Forbids the ordination of priestesses (πρεσβύτιδες).

12. Orders that the bishops shall be appointed by the metropolitan and his provincials.

13. Forbids to give the election of priests to the people.

14. Forbids to send the holy things (*i.e.*, the consecrated elements) into other parishes at Easter by way of eulogiæ.

15. Directs that only those chanters whose names are inscribed in the church roll shall ascend the pulpit and chant.

16. Directs that the Gospels shall be read as well as the other books of Scripture on Saturday.

17. Directs that a lesson shall be read between each psalm.

18. Directs that the same prayer shall be repeated at nones as at vespers.

19. Directs that after the bishop's sermon, shall be said separately the prayers for the catechumens, then those for the penitents, and lastly, those of the faithful; after which

the kiss of peace shall be given, and after the priests have given it to the bishop, the lay persons present shall give it to each other; and that ended, the administration of the Holy Eucharist shall proceed. It orders further, that none except the priests shall be permitted to approach the altar in order to communicate.

20. Forbids a deacon to sit in the presence of a priest without permission of the latter. The same conduct is enjoined to subdeacons and all inferior clergy towards the deacon.

21 and 22. Forbid the subdeacon to undertake any of the functions of the deacon, to touch the sacred vessels, or to wear a stole.

23. Forbids the same to chanters and readers.

24. Forbids all the clergy, and those of the order of ascetics, to enter a tavern.

25. Forbids the subdeacon to give the consecrated bread and to bless the cup.

26. Prohibits persons not appointed thereto by a bishop, to meddle with exorcisms.

27. Forbids the carrying away of any portion of the agapæ, or love-feasts.

28. Forbids the celebration of the agapæ, or love-feasts, in churches.

29. Forbids Christians to observe the Jewish Sabbath.

30. Forbids Christian men, especially the clergy, to bathe with women.

31. Forbids to give daughters in marriage to heretics.

32. Forbids to receive the eulogiæ[1] of heretics.

33. Forbids all Catholics to pray with heretics and schismatics.

34. Anathematises those who go after the false martyrs of heretics.

35. Forbids Christian persons to leave their church in order to attend private conventicles in which angels were invoked; and anathematises those who are guilty of this idolatry.

36. Forbids the clergy to deal in magic; and directs that all who wear phylacteries be cast out of the Church.

[1] "*Eulogia*": portions of the consecrated elements were so called, which, in the early ages, were sent from one bishop to another, as tokens of intercommunion.

37. Forbids to fast with Jews or heretics.

38. Forbids to receive unleavened bread from Jews.

39. Forbids to feast with heathen persons.

40. Orders all bishops to attend the synods to which they are summoned, unless prevented by illness.

41 and 42. Forbid clergymen to leave the diocese to travel abroad, without the bishop's permission and the canonical letters.

43. Forbids the porter of the Church to leave the gate for a moment, even in order to pray.

44. Forbids women to enter into the sanctuary.

45. Forbids to receive those who do not present themselves for the Easter baptism before the second week in Lent.

46. Orders that all catechumens to be baptised shall know the Creed by heart, and shall repeat it before the bishop or priest on the fifth day of the week.

47. Those who have been baptised in sickness, if they recover, must learn the Creed.

48. Orders that those who have been baptised shall be anointed with the holy chrism, and partake of the Kingdom of God.

49. Forbids to celebrate the holy Eucharist during Lent on any days but Saturdays and Sundays.

50. Forbids to eat anything on the Thursday in the last week of Lent; or during the whole of Lent, anything except dry food.

51. Forbids to celebrate the festivals of the martyrs during Lent; orders remembrance of them on Saturdays and Sundays.[1]

52. Forbids to celebrate marriages and birth-day feasts during Lent.

53. Enjoins proper behaviour at marriage festivals, and forbids all dancing.

54. Forbids the clergy to attend the shows and dances given at weddings.

55. None of the clergy or laity to club together for drinking parties.

[1] From this it appears that the Church had before this time exercised the power of establishing festival days. St Cyprian tells us the same thing. (And before him the Smyrneans, writing to the people of Pontus on the death of St Polycarp, declared their intention to institute a festival day to his memory.)—(*See also* Can. 88, CARTHAGE, 398.)

56. Forbids the priests to take their seats in the sanctuary[1] before the bishop enters, except he be ill or absent.

57. Directs that bishops shall not be placed in small towns or villages, but simply visitors, who shall act under the direction of the bishop in the city.

58. Forbids both bishops and priests to celebrate the Holy Eucharist in private houses.

59. Forbids to sing uninspired hymns, &c., in church, and to read the uncanonical books.[2]

60. Declares which are the canonical books of Scripture. In this list the books held to be Apocryphal by our Church, and the Book of the Revelation are omitted.—Tom. i. Conc. p. 1495.

LATERAN (649). [*Concilium Lateranense.*] Also known as the Council of Rome, held in 649, against the heresy of the Monothelites, and its promoters, Cyrus, Sergius, Paul, and Pyrrhus. The Pope St Martin was present, as was also the celebrated St Maximus, Abbot of Chrysopolis, near Constantinople, who had lately confuted the Monothelite leader Pyrrhus, and presided over about one hundred and four bishops from Italy, Sicily, Sardinia, and Africa. They held five sessions (or *secretarii*), the first being on the 5th October, and the last on the 31st of the same month.

In the first session, October 5, St Martin explained the errors of Monothelism, introduced eighteen years back by Cyrus of Alexandria, and approved by Sergius of Constantinople, Pyrrhus, and Paul, who taught that there is in our Lord Jesus Christ but one operation of the divinity and humanity.

In the second session, October 8, the petition of Stephen, Bishop of Doria, was read. Several Greek abbots, priests, and monks, who were at Rome, came forward and demanded that the type or formulary of Constans[3] should be anathematised, in which they declared that the Lord Jesus Christ was represented as being without operation and without will, in fact, without a soul.

[1] *Bema*, the same with our sanctuary, where stood the bishop's throne, the priests' seats, and the altar.

[2] *See* note on the C. BRAGA, Can. 12, note; also LAODICEA, Can. 59. TOLEDO, 633, Can. 13. *Esp. Sag.* iii., p. 86.

[3] An edict published by the Emperor Constans, in 648, by the advice of Paul of Constantinople, in which all parties were enjoined to observe strict silence upon the subject.

In the third session, October 17, the writings of the accused parties were produced, and amongst others the book of Theodorus, Bishop of Pharan, in which he taught the doctrine of one operation only, asserting the Divine Word to be the source, and the humanity only the instrument.

St Martin refuted these errors, and showed with exactness the meaning of the term "theandric operation,"[1] which he said implied plainly two operations of one person; and he stated that St Dionysius had used it only to express the union of them in one and the same person, adding that the property of that union is to perform *humanly* divine actions, *divinely* human actions.

In the fourth session, October 19, the definitions of the five œcumenical councils upon the subject were read, and the "type" of Constans examined and condemned.

In the fifth session, October 31, the passages from the fathers relating to the matter were read; the tricks and shifts of the Monothelites were exposed, and the Catholic doctrine soundly and luminously set forth. The Ecthesis of Heraclius[2] was condemned as impious.

The council, after having cited a large number of passages gathered from the fathers, pronounced its judgment in twenty canons, in which it condemns all who do not confess in our Lord Jesus Christ two wills and two operations.

The acts of this council were transmitted by St Martin to all Catholic bishops, with a synodical epistle addressed to all the faithful. The council was received everywhere with the five œcumenical councils.—Tom. vi. Conc. p. 75.

LATERAN (861). At which John, Archbishop of Ravenna, who rejected the jurisdiction of the holy see, was condemned; he was afterwards reconciled.

LATERAN (1105). Held in Lent, 1105. Pascal II. excommunicated in this council the Count de Meulan and his confederates, who were accused of confirming and encouraging the King of England in his conduct concerning the investitures. It was also probably in this council that Pascal reprimanded Bruno of Treves for having received

[1] "Operatio Deivirilis."

[2] In 639, the Emperor Heraclius promulgated an edict, composed by Sergius of Constantinople, and called the Ecthesis, by which all controversies upon the subject of the two wills in Jesus Christ were strictly forbidden, though the edict itself plainly recognised but one will.

investiture at the hands of the Emperor Henry. It does not appear that the pope complained of Bruno's attachment to Henry, excommunicated though the latter was; this, amongst other examples, shows that men were not esteemed worse Catholics, even by the holy see, for not executing in all their rigour the judgments pronounced against heresy; in other words, that the pope's power in temporal matters was at that time by no means an article of faith, but in order to be a good Catholic it needed only to obey the pope in spiritual and the king in temporal matters.—Tom. x. Conc. p. 741.

LATERAN (1112). A numerous council was held on the 28th March 1112, composed of about one hundred bishops, several abbots, and an innumerable multitude of other clergy and of laymen. Pascal II. here revoked the right of investiture which the Emperor Henry V. had the year before forced him, whilst a prisoner, to grant to him. He also cleared himself from the suspicion of heresy, which some had attempted to fix upon him, by making open confession of his faith before the council. The emperor was excommunicated.—Tom. x. Conc. p. 767.

LATERAN (1116). Held March 6th, 1116. In this council Pascal II. again revoked the privilege which the emperor had extorted from him; the emperor himself was not excommunicated in this council, but the acts of the several councils held by the pope's legates, in which this sentence had been passed upon him, were approved; the prohibition to give or receive investiture was renewed.[1]—Tom. x. Conc. p. 806, and Appendix, 1834.

LATERAN (1123). Held in 1123, March 25, under Calixtus II., and composed of more than three hundred bishops and six hundred abbots; the ambassadors of the Emperor Henry were also present.

For the sake of peace it was agreed that the emperor should no longer give investiture by ring and staff, but that the bishop or abbot, having been freely elected, should receive from him only the investiture of the fief, by the baton or sceptre. The indulgence granted by Urban II. to those who proceeded to the assistance of the Christians oppressed by the infidels, was renewed, and twenty-two canons were published.

[1] John, Bishop of Gaeta, defended Pascal from the accusations of St Bruno, Bishop of Segni.

1. Forbids simony.

3. Forbids the clergy to have wives, to keep mistresses, or to live with any women, except as specified by the canon of Nicea.

4. Forbids princes, and any of the laity, to take upon themselves to dispose of Church property.

7. Forbids all persons to give a cure of souls or prebend without the bishop's consent.

9. Forbids to receive into communion persons who have been excommunicated by their own bishop.

10. Forbids to consecrate a bishop elected uncanonically.

11. Grants indulgences to those who should assume the cross for the Holy Land; places their persons, property, and families under the protection of the blessed apostle St Peter and the holy Roman Church; enjoins all who, after having assumed the cross, either for the Holy Land or for Spain, have laid it aside, to resume it and to begin their voyage within the year, under pain of excommunication, and, if the offenders be princes or lords, of having their lands placed under an interdict.

14. Forbids the laity, under pain of excommunication, to appropriate to their own use offerings made to the Church, and to shut up the approaches to churches (*ecclesias incastellari*).

15 and 16. Excommunicate those who made or passed bad money, and who pillaged pilgrims.

17. Forbids abbots and monks to administer penance publicly, to visit the sick, to administer extreme unction, or to sing solemn and public masses; it also enjoins them to receive from their bishop the holy chrism and oils, and their orders.

19. Orders that monasteries shall continue to render to the bishops the same services and dues as have been rendered since the time of Gregory VII.

21. Declares the marriages of priests, deacons, subdeacons, and monks, to be null and void.

22. Declares all alienations of Church property, and all orders conferred by intruding bishops, simoniacally obtained, or not conferred according to the canons, to be null and void.

None but bishops of the Latin Church were summoned

to this council, nor have its decrees ever been received in the East as œcumenical.—Tom. x. Conc. p. 891.

LATERAN (1139). Convened by Pope Innocentius II., who presided at it, in 1139 (April 2). About one thousand prelates (*i.e.*, archbishops, bishops, and abbots) were present.[1] In this council the Anti-pope Peter (Anacletus II.) and Arnold of Brescia were condemned; the last, who was a disciple of Abelard, for his violent declamations against the pope, the bishops, the clergy, and the monks, maintaining that the clergy who held any estates or property must be damned, and that Rome must be restored to her primitive liberty, by the expulsion of the pope and cardinals. Certain bishops, who had been schismatically ordained by Anacletus, were deposed; the pope calling them by name, and taking from them the crozier, ring, and pall, after having addressed them upon the grievousness of their fault, with an acrimony which St Bernard condemned. Thirty canons of discipline were published.

1 and 2. Deprive all ecclesiastics simoniacally ordained.

3. Forbids, under pain of excommunication, to receive those who have been excommunicated by their bishop.

4. Directs that ecclesiastics who, after monition from their bishop, do not reform their costume, and dress decently, shall be deprived of their benefices.

6. Is directed against the marriage and concubinage of subdeacons.

7. Forbids to hear mass celebrated by a married priest, or by one living with a mistress; and declares the marriages of priests, as well as those of monks and canons, to be null and void, and orders them to separate from their wives.

9. Forbids regular canons and monks to learn civil law or medicine, for profit, and excommunicates bishops, abbots, and priors, who give them permission to do so.

10. Orders lay-persons possessed of Church tithes, to restore them to the bishop under pain of excommunication; and warns them that they are guilty of sacrilege, and liable to eternal damnation.

[1] Amongst them were five English bishops, viz., Theobald of Canterbury, Ernulphus of Rochester, Simon of Winchester, Roger of Coventry, and Robert of Exeter; also four abbots, who went as the representatives of the other bishops and the abbots of England.

11 and 12. Relate to the Trève de Dieu.

13. Condemns usury.

14. Forbids tournaments and military combats, and orders that persons killed in such melées be denied Christian burial.[1]

15. Excommunicates, without permitting the bishops to absolve them, persons who maltreat clerks or monks: also forbids to touch those who have sought an asylum within a church or in a churchyard, under pain of excommunication.

18 and 19. Relate to incendiaries and their abettors, whom they sentence to excommunication, and to go to the Holy Land or to Spain to serve the cause of the Church.

21. Forbids to confer holy orders upon the sons of priests, except they bind themselves to a monastic or regular life.

23. Condemns the heresy of the Manichæans.[2]

27. Forbids nuns[3] to be present in the same choir with the monks and canons, at the chanting of the holy office.

28. Directs that no bishopric shall be permitted to remain vacant for more than three months.

29. Anathematises slingers and archers who exercise their profession against Christians.

30. Annuls all the ordinations made by Peter of Leon (Anacletus II.), and other heretics and schismatics. — Tom. x. Conc. p. 999.

This council has no title to be considered as œcumenical, for the reasons mentioned in the last.

LATERAN (1168). Held by Alexander III. against the Emperor Frederick, who had espoused the cause of the Anti-pope Victor III. Frederick was condemned, and deprived of his empire, and a decree passed deposing all the schismatical prelates.—Tom. x. Conc. p. 1449.

[1] "Detestabiles autem illas nundinas vel ferias, in quibus milites e condicto convenire solent, et ad ostentationem virium suarum et audaciæ temerariæ congrediuntur, unde mortes hominum et animarum pericula sæpe proveniunt, omni modo fieri interdicimus. Quod si quis eorum ibidem mortuus fuerit, quamvis ei poscenti pœnitentia et viaticum non negetur, Ecclesiasticâ tamen careat sepulturâ."

[2] Petrobrussians, the followers of Peter de Bruis.

[3] These were the members of the Societies of Virgins called Agapetæ, who lived together in religious community without vows. They were abolished in this synod.

LATERAN (1179). Held March 2, 1179, under Pope Alexander III., who presided, at the head of two hundred and eighty bishops,[1] collected from many countries: from the East a few *Latin* bishops, with the Abbot Nectarius, attended, but none from the orthodox Eastern Churches. The object of the council was to correct abuses which had sprung up during the long schism, then just brought to a close by the treaty of peace between Alexander and the Emperor Frederick, at Venice, in 1177. It consisted of three sessions; the first, March 5; the second, March 14; and the third, March 19. Twenty-seven canons were published, of which the following are the chief.

1. Declares that from that time the election of the pope should be confined to the college of cardinals, and that *two-thirds* of the votes should make a lawful election.

3. Directs that a person to be elected to a bishopric, shall be not less than thirty years of age, legitimate by birth, and well spoken of as to learning and morality; also that no benefice, having cure of souls, shall be given to an ecclesiastic under twenty-five years of age.

4. Regulates the number of horses, &c., which a prelate might take with him, when visiting his diocese; allows the archbishop forty or fifty, cardinals twenty-five, bishops twenty or thirty, &c.

7. Forbids any fee to be taken for inducting to a living, burying the dead, blessing the newly married, or administering the sacraments.

8. Forbids to present to, or even to promise, benefices before they are vacant; and directs collators to present within six months after vacancy.

9. Forbids the Knights Templars and other fraternities to receive tithes, churches, &c., from any lay hand, without

[1] The account of this synod, given in a MS. in the Monastery of St Victor at Paris, published by Martene, *Vet. Script.*, tom. v. col. 77, makes the number of bishops present three hundred and two. Amongst them were Robert, Bishop of Hereford; Rainaldus, of Bath; John, of Norwich; Adam, of St Asaph; Richard, of St David's; Hugo, of Durham; Gregory, of Ross; Catholicus, Archbishop of Tuam; Laurentius, of Dublin; Constantine "de *Culerne*"; Bricius, "*Lumbriensis*"; Augustine, of Waterford; and Felix, of Lismore. The same account makes the second session to have been held on the 7th instead of the 14th of March.

the authority of the bishop; to receive excommunicated persons, &c.

10. Forbids to receive monks into monasteries for money; forbids monks to possess property under pain of excommunication.

11. Forbids ecclesiastics to retain women in their houses, or to frequent nunneries, without necessary cause.

13 and 14. Forbid pluralities, and order residence.

15. Orders that the property of ecclesiastics, saved out of their church-preferment, shall, at their death, go to the particular church they have served, whether they have otherwise disposed of it by will or not.

18. Orders the appointment of a school-master in all cathedral churches, who may instruct the youth and the poor clergy.

20. Condemns tournaments, &c.

21. Enjoins, under pain of excommunication, the observation of the "Trève de Dieu" (Treuga Domini).

23. Grants to lepers the privilege of having a church, churchyard, and priest, where they are in sufficient numbers, to demand it, and provided they do not injure the parochial rights of the mother-church.

24. Excommunicates those who in any way assist the Saracens with weapons, &c.; and also those who make away with the property of shipwrecked persons.

25. Directs that usurers shall be shut out from communion during life, and forbidden Christian burial when dead.

27. Is directed against the Albigenses.—Tom. x. Conc. p. 1503.

This council was not œcumenical in its convocation, nor was it ever received as such by a large portion of the Catholic Church.

LATERAN (1215). Held 11th November 1215, under Pope Innocentius III.; who, in his bull of convocation, declares his reasons for assembling the council, viz., the evils of the Church, and the great depravation of morals, of which he draws a lively picture. The council commenced its sittings on the 11th November, and ended on the 30th of the same month. Four hundred and twelve bishops,[1] eight hundred abbots and priors, the ambassadors of many

[1] Amongst them were the bishops of Moray, Glasgow, and Caithness.

Catholic princes, were present; also two Latin patriarchs from the East, viz., Gervais of Constantinople and the Patriarch of Jerusalem.

The pope opened the assembly with a sermon upon St Luke xxii. 15, relating to the recovery of the Holy Land and the reformation of the Church.

Subsequently seventy chapters, which Innocentius himself had drawn up, relating to the extirpation of heresy, the reform of the Church, peace between Christian princes, the succour of the Holy Land, and the re-union of the Greek and Latin Churches, were read. These chapters are to be regarded simply as the constitutions of Innocentius himself, who drew them up; no debate followed upon them, and the silence of the bishops was taken for their assent: not having been made in the council, nor discussed "*conciliariter*," they are, therefore, not entitled to the same respect with synodal canons.[1] They are, indeed, spoken of rather as the decrees of Innocentius than as those of the council of Lateran, and were not published as the canons of Lateran for more than three hundred years afterwards, viz., by Cochlæus in 1538.

Chapter 1. Contains an exposition of the Catholic faith, principally with reference to those sects who still retained the Manichæan heresy: it sets forth that there is but One God, Father, Son, and Holy Ghost, who at the first made all things, both spiritual and material, out of nothing, not excepting the devils themselves, who at the first were created good. In order to establish the authority of the Old Testament, which these heretics rejected, it asserts that the same God who at first delivered to mankind the doctrines of salvation by Moses, and the prophets, afterwards more clearly pointed out the way of life by His Son, whom He caused to be born of the Virgin.

It further declares that there is but one universal Church, out of which there is no salvation; that there is but one sacrifice, viz., that of the mass; that in it Jesus Christ Him-

[1] "Facta prius ab ipso Papa exhortationis sermone, recitata sunt in pleno Concilio Capitula 70, quæ aliis placabilia, aliis videbantur onerosa."

"Cochlæus sent a copy of these canons to Crabbe for his edition of Mertin's collection, as the former one was deficient in respect of many councils."—*Gentlemen's Magazine.*

self is both the Priest and the Victim; that "His Body and Blood, in the sacrament of the altar, are truly contained under the species of bread and wine; the bread being, by the Divine Omnipotence, *transubstantiated* into His Body, and the wine into His Blood; that for completing the mysterious union between Christ and His Church, we may receive His Human Nature, as He was pleased to take ours.[1]" That this sacrament can only be celebrated by a priest, lawfully ordained, in virtue of that ecclesiastical power granted by our Lord to His Apostles and their successors. It then declares the efficacy of baptism both of infants and adults; and that they who fall after baptism, may be restored by the sacrament of penance.

Chapter 2. Condemns the treatise of the Abbot Joachim on the unity of the Trinity, in which he favoured the Tritheistic doctrine and inveighed against Peter Lombard as a heretic, for his opinions on the subject of the Blessed Trinity, which encouraged Tritheism; also, it condemns the errors of Amauri. (*See* C. PARIS, 1210; C. ARLES, 1261.)

Chapter 3. Anathematises all heretics who hold any thing in opposition to the preceding exposition of faith; and enjoins that after condemnation, they shall be delivered over to the secular arm; also excommunicates all who receive, protect, or maintain heretics, and threatens with deposition all bishops who do not use their utmost endeavours to clear their dioceses of them.

Chapter 4. Exhorts the Greeks to unite with, and conform to, the Roman Church.

Chapter 5. Regulates the order of precedence of the patriarchs:—1. Rome. 2. Constantinople.[2] 3. Alexandria. 4. Antioch. 5. Jerusalem. And permits these several patriarchs to give the pall to the archbishops of their dependencies, exacting from themselves a profession of faith,

[1] This is the first appearance of a synodical authorisation of the doctrine of Transubstantiation; and indeed, considering that these constitutions were not the work of the council, but of Innocentius alone, the doctrine can hardly be said to have had the sanction of this council. Scotus says, "Ante Lateranense Concilium Transubstantiatio non fuit dogma fidei."—Sent 4. dist. xi. Q. 3.

[2] This was the first time that the Church of Rome recognised the precedency of the see of Constantinople over the other three patriarchs. At this period a Latin was in possession of the throne of Constantinople.

and of obedience to the Roman see when they receive the pall from the pope.

Chapter 6. Enjoins ordinaries to be careful in reforming their clergy.

Chapter 7. Orders that provincial councils be held every year.

Chapter 8. Regulates the manner of proceeding against ecclesiastics.

Chapter 9. Orders bishops to provide that all in their dioceses shall use the same rites.

Chapter 10. Directs that bishops shall be careful to provide the churches of their dioceses with persons capable of preaching the Word of God.

Chapter 11. Confirms and extends the canon of the Council of Lateran (1179), which provides for a schoolmaster in every cathedral church, to teach the poor clerks and others.

Chapter 12. Enjoins that abbots and priors shall hold chapters every three years, without prejudice to the rights of the bishops of the dioceses.

Chapter 13. Forbids the establishment of new religious orders; also forbids an abbot to preside over more than one religious house.

Chapters 14, 15, and 16. Forbid to the clergy incontinence, drunkenness, hunting, keeping sporting dogs or birds, secular pursuits, attendance at plays or farces, and frequenting of taverns (excepting when travelling); also orders propriety of apparel, and the tonsure suitable to their rank.

Chapter 17. Forbids feasting.

Chapter 18. Forbids the clergy to be present at the execution of criminals, to pronounce any judgment tending to the shedding of blood, to fight duels, and to give the blessing for the ordeal by hot or cold water, or hot iron.

Chapters 19 and 20. Relate to churches and their proper vessels, order that chrisms be kept locked up.

Chapter 21.[1] Enjoins all the faithful of both sexes,

[1] This is the celebrated canon known (from the words with which it commences) as the canon "*Omnis utriusque sexûs.*" It also adds, that confession may be made to any other priest with the consent of the parish priest. This is the first canon known which orders generally sacramental confession. Probably the doctrine of the Albigenses—that neither confession nor satisfaction were requisite in order to obtain remission of sin—led to its enactment. *See* St Bernard, *Cantic. Sermo.* lxv. *Opera*, p. 761, on Albigenses 21, *Lat.* iv.

having arrived at years of discretion, to confess all their sins at least once a year to their proper priest, and to communicate at Easter.

Chapter 22. Orders all medical persons to warn the sick to send for the priest before prescribing for them.

Chapter 23. Orders that no cathedral nor regular church shall remain vacant more than three months, after which time the right of presentation to lapse to the immediate superior.

Chapters 24, 25, and 26, relate to elections.

Chapter 27. Forbids to ordain illiterate persons.

Chapter 28. Declares that they who have asked leave to resign their benefices, shall be compelled to do so.

Chapter 29. Confirms the canon of the third council of Lateran, which forbids pluralities.

Chapter 30. Forbids to give benefices to incapable persons.

Chapter 31. Excludes bastards from benefices.

Chapter 32. Orders patrons to find a sufficient maintenance for the curates.

Chapters 33 and 34. Restrict episcopal and archidiaconal procurations when in visitations.

Chapters 35 to 44. Relate to appeals, the procedure of ecclesiastical judges, &c.

Chapters 45 and 46. Provide for the discharge of the goods and persons belonging to the Church.

Chapters 47 and 48. Regulate the form of excommunication.

Chapter 49. Regulates that of recusancy.

Chapters 50, 51, and 52. Relate to matrimonial impediments, &c.

Chapters 53, 54, 55, and 56. Provide for the preserving and enjoying of the tenths, even upon monks' lands.

Chapter 57. Restrains the privilege of regulars being always buried in holy ground.

Chapter 58. Allows the clergy and monks to celebrate divine service in their churches in a low voice during an interdict, providing that no bells be rung and no excommunicated or interdicted persons be allowed to be present.

Chapter 59. Forbids the religious to borrow or to become sureties without the abbot's leave.

Chapter 60. Restrains the encroachments of abbots.

Chapter 61. Confirms the twenty-fifth canon of the Council general of Lateran (1139).

Chapter 62. Forbids to exhibit relics already recognised out of their shrines (extra capsam), to sell them, and to honour new ones except they be first approved by the pope.

Chapters 63, 64, and 65. Abolish certain abuses.

Chapter 66. Forbids all fees for burials, marriage blessings, &c., without prejudice, however, to existing customs and pious usages.

Chapter 67. Is directed against the excessive usuries of the Jews.

Chapter 68. Directs that Saracens and Jews shall wear a peculiar kind of dress, to distinguish them from Christians, and orders princes to take measures to hinder the utterance of blasphemies against our Lord Jesus Christ.

Chapter 69. Forbids to give any public office or situation to Jews and Saracens.

Chapter 70. Directs that converted Jews be prevented from observing Jewish ceremonies.

After these canons of Innocentius had been read, the council proceeded to publish a decree for the crusade to the Holy Land, in which the time of rendezvous was fixed for the first day of June, and the place Sicily.

Whilst treating of the question of the Albigenses, the affairs of Raymond, Count of Toulouse, were discussed.

The Count himself appeared, accompanied by his son and the Count de Foix, to demand the restitution of his lands, which had been taken from him by the crusaders. His request was refused, and his territory declared to be alienated from him for ever. His wife, however, was permitted, on account of the high reputation which she enjoyed, to retain the lands forming her dowry. Lastly, in this council the union of the Maronites with the Roman Church was discussed: Jeremiah, or Jonah, their patriarch being present.—Tom. xi. Conc. p. 117.

LATERAN (1512). Held in 1512, under Julius II. This council held its first session on the 10th day of May 1512, and was dissolved on the 16th March 1517, under Pope Leo X.

The opening was made May 3rd, the pope presiding at the head of fifteen cardinals, eighty Italian archbishops and bishops, and six abbots or generals of orders.

In the first session, May 10, the eleventh canon of Toledo was read, enjoining modesty, silence, and union in all ecclesiastical synods. The officers of the council were named.

The bull of convocation having been read, May 17, Cajetan, general of the Dominicans, spoke against the Council of Pisa, and an edict was promulgated annulling all its acts; also an edict postponing the third session to December, to allow time for the arrival of the Bishop of Guerk on the part of the emperor.

The third session was held on the third of December. The pope renewed his bull annulling all the acts of the Councils of Pisa and Milan, and placed the kingdom of France under an interdict. The Bishop of Guerk, on the part of the emperor, declared his approval of the council; about one hundred and twenty prelates attended this session.

The letters patent were read, December 10, which Louis XI. of France had formerly addressed to Pius II., by which the Pragmatic sanction was abrogated; by a bull its supporters were cited to appear before the council within sixty days, to show their reasons for opposing its abrogation. By another bull the council declared the abrogation of the Pragmatic sanction.

The pope being seized by illness, Cardinal St George, Bishop of Ostia, presided, February 16. A new citation to the same parties, for the purpose mentioned above, was decreed.

Pope Julius being dead, April 27, his successor, Leo X. presided, who declared himself unwilling that the above citation should be carried into effect, and desired that all peaceable means should be first tried.

In the interval between this and the following session, ambassadors arrived from Louis XII., declaring in his name, that he would renounce the Council of Pisa, and adhere to that of Lateran, upon condition that the cardinals who had been degraded should be re-established, and the acts directed against his kingdom annulled.

The letters of the Cardinal Bernadin, of Carvajal, and Frederick, Cardinal of St Severin, were read, June 17, in which they renounced the schism, condemned all the acts of the Council of Pisa, approved those of Lateran, promised to obey Leo, and acknowledged that Julius had justly deposed

them from their rank of cardinal; upon which they were restored to their office.

Another session was held on December 19. The pope presided; twenty-five cardinals and one hundred and twenty-two prelates attended. The act of Louis XII. was presented by his ambassador, by which he declared his adhesion to the present Council of Lateran, and revoked his approval of that of Pisa.

A petition having been presented against the parliament of Provence, accusing that assembly of interfering with the jurisdiction of the Church of Rome, and of setting itself up against the pope's authority, a monitory letter was issued to the members of that parliament, requiring them to appear before the council within three months.

3. A decree was read directed against certain philosophers, who taught that the reasonable soul was mortal; and against others, who, allowing the immortality of the soul, asserted that there was but *one* soul pervading all human bodies.

4. It was ordered that no persons in holy orders should employ more than five years in the study of philosophy, without, at the same time, applying themselves to theology and the canon law, in order to correct the ill effects of such reading upon their mind.

5. Three bulls were published: 1. Exhorting to peace and unity amongst Christian princes. 2. Addressed to the Bohemians, and offering them a safe conduct to induce them to come to the council. 3. Directed against the exactions of the officers of the court of Rome, and relating to the reformation of the Church.

In the ninth session, May 5, 1514, an act of the French prelates, signed by five bishops, was read, in which they excused themselves for not attending the council, and renounced the Council of Pisa; besides this, a long decree was read concerning the reformation of the court of Rome.

The next session did not take place until the 4th of May in the following year. The pope presided; and twenty-three cardinals, together with several archbishops, bishops, abbots, and doctors, were present. Four decrees were read: 1. Approving of the "Monts de Piété," established in Italy and elsewhere; which were public offices, where money was lent for a specified time to persons in need, upon security of property deposited at the office, which property was sold

when the time allowed had expired. 2. Relates to the clergy, and orders that the commissioners of the holy see shall punish those exempted chapters, which availed themselves of their privileges to commit irregularities with impunity; it also gives permission to the bishop of the diocese to visit once a year, nunneries under the immediate control of the holy see. 3. Orders that all books printed at Rome, shall be submitted to the revision of the pope's vicar and the master of the palace; and that those printed in other places, shall be examined by the bishop of the diocese, or by some one appointed by him. 4. Relates to the Pragmatic sanction.

In the eleventh session, December 19, the Maronites[1] were admitted to the pope's obedience; and a confession of faith was read before the council, in which they recognised the procession of the Holy Spirit from the Father and the Son, &c.

Then the celebrated bull was read, which substituted for the Pragmatic sanction, the Concordat made between Leo X. and the King of France, Francis I., at Bologna. Several of the articles of the Pragmatic were retained, but most of them were altered, and some abolished altogether.

Article 1 was entirely contrary to the Pragmatic; the latter had re-established the right of election: the Concordat, on the contrary, declares that the chapters of cathedrals in France shall no longer proceed to elect in case of vacancy, but that the king shall name to the pope, within six months, a doctor or licentiate in theology, of at least twenty-seven years of age, whom the pope shall nominate to the vacant see; and that in case of the king's persisting in the appointment of an improper person, the right of appointing shall lapse to the pope.

By this article the pope reserved to himself the right of appointing directly to bishoprics vacant "*in curiâ*" (*i.e.*, becoming vacant by the death of the possessor whilst at Rome).

2. Declares the abolition of all expective graces and reservation of benefices. *See* C. Basle.

3. Defends the rights of graduates, and enacts that all benefices falling vacant during four months in each year, shall be given to graduates. It also fixes the period of

[1] Peter II., Patriarch of the Maronites, sent his legate with letters, who carried back the papal confirmation and the *pallium*.

study necessary for attaining to the several degrees, viz., ten years for that of doctor or licentiate in theology ; seven years for that of doctor or licentiate in canon or civil law, or for the degree of M.D. ; five years for that of master or licentiate in arts ; six for that of B.D. ; and five for that of bachelor in civil or canon law. For noblemen three years only are required.

4. Gives to the pope, where a patron has ten benefices, the right of presenting to one of them ; when he has fifty, to two ; provided that they be not two prebends in the same Church.

5. Relates to suits and appeals, and resembles the regulation made in the Pragmatic ; it declares that all suits shall be terminated on the spot by those judges who have the right, either by prescription or privilege, to take cognizance of them, except in certain cases, and forbids to appeal to the highest authority, "*omisso medio.*"

The four articles following are the same with those upon the like subjects in the Pragmatic, viz., these :—

6. Upon peaceable possession.
7. Upon concubinage amongst the clergy.
8. Upon intercourse with the excommunicated.
9. Upon interdicts.
10. On the decree "*Sublatione Clementinæ Litteris.*"

No mention is made in the Concordat of the articles in the Pragmatic, concerning the annates and the number of cardinals.

Subsequently the decree abolishing the Pragmatic sanction was read in the council, and was received by all but the Bishop of Tortona in Lombardy, who had the courage to oppose it ; saying, that the respect due to the Council of Basle and the assembly at Bourges, ought to hinder them from touching upon a subject of such importance.

The opposition which the Concordat received from the Parliament, the universities, and the Church at Paris, is well-known, as well as the disputes and divisions which its execution occasioned.

In this session, moreover, was read the bull relating to monastic privileges, by which the pope granted to all ordinaries the right of visiting all parish-churches in the hands of the regulars, and of celebrating mass in them ; also the right of examining monks to be employed in the ministry. It also declared that those persons who should confess to

monks approved by the ordinary, should be considered to have satisfied the canon "Omnis utriusque sexus."[1]

The last session was held on the 16th March, 1517. The Latin Patriarchs of Antioch, Alexandria, and Aquilæa, eighteen cardinals and eighty-six archbishops, being present. A bull was published, confirming all the acts of the preceding sessions, and granting a subsidy of a tenth on all ecclesiastical property in aid of the war against the Turks. —Tom. xiv. Conc. p. 1-346. *L'Hist. de la Prag. S. et Concordat, par Pithon.*

LAUSANNE (1449). [*Concilium Lausanense.*] Held in 1449. Felix V., who had been elected to the pontificate by the fathers at Basle, having renounced the popedom, April 9, 1449, they reassembled at Lausanne, in continuation of the Council of Basle. Here they ratified by two decrees his resignation, with all the clauses and conditions which had been agreed on between himself and Nicholas V. The pope, on his side, by a bull given at Spoleto, June 18, declared that God having restored peace to the Church, and his venerable and very dear brother Amadeus, premier cardinal of the Roman Church, known as Felix V., in his obedience, having renounced all claims to the sovereign pontificate, and those who had assembled at Basle, and afterwards at Lausanne, under the style of an œcumenical council, having decreed and published that Nicholas V. should be henceforth obeyed as the sole and indubitable pontiff; and having at length dissolved the aforesaid Council of Basle, therefore, continues the pope, wishing, as far as God gives us the power, to procure peace amongst all the faithful, we do ourselves approve the same, and for the good and the unity of the Church, of our plenary apostolic

[1] The business of the council through the last three or four sessions was greatly hindered, and much delay caused, by the complaints brought by the bishops against the cardinals and monks; the former they accused of exalting themselves unduly at the expense of the episcopate, and of lording it over the bishops. So far was this quarrel carried, that the whole of the bishops came to the determination, previous to the ninth session, either to refuse to attend the council or to negative every proposition, until their grievances had been redressed. This disagreement was partially healed by the bull published in the ninth session. The complaint made against the monks related to their exorbitant privileges, which tended to bring the episcopal office into contempt, and, indeed, to render it useless. This gave rise to the bull mentioned above.

power, with the counsel and consent of our brethren, we do ratify and confirm all elections, confirmations, provisions, and benefices whatever . . . . made or given on account of persons, and in places in the obedience of Felix V., and those who were assembled at Basle and Lausanne, as well as all that the ordinaries may have done by their authority.

By a second bull Nicholas re-established all persons of whatsoever state or condition, who had been deprived of their benefices or jurisdiction by Pope Eugenius, on account of their adherence to Felix and the Council of Basle. And again, in a third bull, he declares all that had been said or written against Felix or the Council of Basle, to be null and void.—Tom. xiii. Conc. p. 1335.

LAVAUR (1213). [*Concilium Vaurense.*] Held at Lavaur, in Languedoc, in 1213, by the Archbishop of Narbonne, Legate, to consider the demand of Peter, King of Arragon, that the lands taken from Raymond, Count of Toulouse, and the Counts of Foix and Comminges, should be restored to them. The decision of the council was against the demand.—Tom. xi. Conc. p. 81.

LAVAUR (1368). Held July 6, 1368; Peter, Archbishop of Narbonne, presiding, at the head of thirteen bishops. They published one hundred and thirty-three canons, a great part of which are taken from the acts of the Councils of Avignon in 1326 and 1337. Amongst other things, it is ordered that every priest saying mass in his church, shall be attended by at least one other clerk in a surplice; that every collegiate and cathedral church shall send two of its body to study in canon law or theology, who shall not by such absence be deprived of their share of the distributions. Many of the other articles relate to the temporalities of the Church, her rights and jurisdiction, &c.

The second and six following articles relate to the order and ceremonies to be observed in the celebration of the provincial councils.

In the 90th canon, all clerks are warned to abstain from flesh on Saturdays, in honour of the blessed Virgin Mary.

By canons 123, 124, indulgences were granted to those who attended the mass of the blessed Virgin on Saturdays, who prayed for the pope. An indulgence was also granted to such persons as contributed to the Church of Lavaur.—Tom. xi. Conc. p. 1957.

LEIGHLIN (630). A great synod was held in the White Field, in March 630, when St Laserian, afterwards first Bishop of Leighlin, and St Munnu had a contest about the time of celebrating Easter. The synod broke up without any settlement of the question.

LEON (in SPAIN) (1020). [*Concilium Legionense.*] Convoked by King Alfonso V. and his wife, who were present. Forty-nine statutes were drawn up, seven only of which relate to ecclesiastical subjects. The first of these orders that matters relating to the Church shall be discussed first in councils. This council was, strictly speaking, a mixed assembly, in which both spiritual and temporal matters were transacted.—Tom. ix. Conc. p. 817. *Esp. Sag.*, tom. xxxv.

LEON (in SPAIN) (1090). Held in 1090, by Regnier, Cardinal and Legate for Spain, and Bernard, Metropolitan of Toledo. Various regulations relating to the rites and offices of the Church were made; amongst others, it was ordered that divine service should be celebrated throughout Spain, according to the use of St Isidore, and that all writers of church books should thenceforth use the Gallic character instead of the Gothic, which was in use at Toledo.[1]—Tom. x. Conc. p. 482. *Esp. Sag.*, tom. xxxv. p. 348.

LEON (1114). *Esp. Sag.* xxxv. p. 352. (*See* COMPOSTELLA, 1114.)

LERIDA (524). [*Concilium Ilerdense.*] Convoked in 524, by Theodoric, King of the Ostrogoths; eight bishops were present, who published sixteen canons. (*Esp. Sag.*, tom. xlvi. p. 170, app. xxix. *Sub anno* 546.)

1. Suspends and deprives for two years ecclesiastics who shed human blood under any pretext whatever; assigns them two years of penitence, and forbids their elevation to any higher order.

2. Assigns seven years' penitence to adulterers; if clerks, deprives them for ever of exercising their functions.

3. Renews the canons of Agde and Orleans, A.D. 511, concerning monks.

4. Forbids persons living in incest to remain in church after the dismissal of Catechumens; forbids Christians to eat with them.

[1] Florez (*Esp. Sag.*, tom. iii. p. 236) endeavours to show that the Gothic office of St Isidore is *not* intended here, but his doctrine as given in his Epistle to Laudefredus and elsewhere. Florez builds this opinion on the fact that the Roman office was already established. *See* BURGOS.

8. Deprives of their rank, until they should have done penance, those of the clergy who have seized or ill-used their slaves, who have fled to a church for asylum.

9. Following the canon of Nicea, assigns seven years of penance among the Catechumens, and two years amongst the faithful, to those who had been re-baptised in heresy.

13. Rejects the offerings made by Catholics who suffer their children to be baptised by heretics.—Tom. iv. Conc. p. 1610.

LERIDA (1418). Adamaro, Cardinal of St Eusebius, held a council here. *Esp. Sag.*, tom. xliv. p. 80. Diary of Selva D. Basch, unpublished.

LEYRE (1068). [*Leyreuse.*] No such council was ever held. *Esp. Sag.*, tom. iii. p. 294.

LILLE (1251). [*Concilium Insulanum.*] A council was held at Lille, in Provençe, in 1251, by Jean de Beaux, Archbishop of Arles, and his suffragans, in which thirteen canons of discipline were drawn up; amongst which,

1. Orders the frequent preaching of the Catholic faith

3. Makes over to the bishop the property of heretics.

6. Directs persons to make their wills in the presence of the parish priest (probably to hinder them from benefiting the cause of the heretics by legacies).

13. Forbids clandestine marriages.—Tom. xi. Conc. Appen. 2348.

LILLE (1288). Held in 1288, by Rostang, Archbishop of Arles, and his suffragans. Eighteen canons were published, of which the first thirteen are but a repetition of those of the preceding council.

14. Is directed against those who give poisons or drugs to procure abortion.

15. Forbids to carry wheat before the tithe be paid.

17. Directs that in order to hinder the great expense ordinarily made at baptism, by which many persons were induced to leave their children unbaptised (who consequently often died without that sacrament), it should not be lawful in future to give anything beyond the white dress or albe.—Tom. xi. Conc. p. 1335.

LILLEBONNE (1080). [*Concilium Juliobonense.*] Held at Whitsuntide, in 1080, by order and in the presence of William the Conqueror. William, Archbishop of Rouen, presided, at the head of the bishops and abbots of Nor-

mandy. Thirteen canons were published. They enforce the observance of the Trève de Dieu; order that if a church be given to any monastery, a sufficient allowance shall be provided out of the revenue for a priest, and the proper celebration of divine service; inflict penalties upon those who marry their relations, upon persons guilty of simony, &c., &c.—Tom. x. Conc. p. 391. *Bessin in Conc.: Normaniæ.* Mart., *Thes. Anec.* tom. iv. col. 117.

LIMA (in PERU) (1583). A council was held at Lima in 1583, under the Archbishop Mögroveyo. Several canons of discipline were published. At the same time a certain professor of theology was condemned, who, allowing himself to be deceived by a woman whom he believed to be possessed, declared that he was visited by a familiar angel, who told him all things; that he had often conversed with the Almighty, that he should be pope, and would transfer the holy see to Peru.—*Acosta*, l. 2, *de noviss.* c. 2.

LIMOGES (1029). [*Concilium Lemovicense.*] Held August 4, 1029, to decide the question whether the title of "apostle" ought to be given to St Martial of Limoges, as the Limosins desired, or that of "confessor," as others maintained. The decision of the council appears to have been that St Martial was an apostle.[1]—Tom. ix. Conc. p. 860.

LIMOGES (1031). Held November 18, 1031, under Aymon de Bourbon, Archbishop of Bourges, who presided, upon the same subject. Nine bishops were present. The acts of St Martial, which at this time passed for genuine, were read, and in them St Martial was declared to have been baptised by St Peter, and to have received the Holy Spirit with the apostles on the day of Pentecost. The apostleship of St Martial was again confirmed.

After this Jordan, Bishop of Limoges, made heavy complaints against the great men and the military in this diocese, whereupon the council established the "Trève de Dieu," as had been already done in many other councils. A terrible

[1] St Martial was the first bishop of Limoges, and was sent into Gaul about the middle of the third century. He preached throughout the provinces of Aquitaine, and especially at Limoges. His legend (or acts), purporting to have been written by Aurelianus, his successor, is a fabrication of the tenth century, and full of falsehoods, as the account of the next council indicates.

sentence of excommunication [1] was pronounced against those who would not preserve the peace and act justly, according as the council had prescribed.—Tom. ix. Conc. p. 869.

LINLITHGOW (**1553**). Held by Hamilton, Archbishop of St Andrews, in 1553, in which all who maintained opinions contrary to the teaching of the Roman Church were condemned, and the decrees of the Council of Trent [made during the pontificate of Paul III.] were received. Some acts were also passed for reforming the corrupt lives of the clergy.—Bishop Skinner, *Ecc. Hist. Scot.* vol. ii. p. 40. Wilkins' *Conc.* vol. iv. p. 78.

LIPTINÆ see LESTINES (**745**). [*Concilium Liptinense.*] Held in 745, by order of Carlomans, Bonifacius (Winfrid, an Englishman, afterwards Archbishop of Mayence) presiding. Four canons were published. The second sanctions the erection of lay *commendams* or the appropriation by the prince of the revenues of churches or abbeys under peculiar circumstances, such as in time of invasion, &c., sufficient maintenance being left for the church or monastery. The bishops, earls, and governors promised in this council to observe the decrees of the Council of Germany (*see* C. GERMANY, A.D. 742). Clement, an Irishman, was condemned here on account of schism and heresy (*see* C. ROME, 745). All the clergy, moreover, promised obedience to the ancient canons; the abbots and monks received the order of St Benedict, and a part of the revenue of the Church was assigned for a time to the prince, to enable him to carry on the wars then raging. Mansi gives 744 as the date of this council.—Tom. vi. Conc. p. 1537.

LLANDAFF (**560** or **597**). [*Concilium Landavense.*] About the year 560 three councils were held by Oudoceus, third Bishop of Landaff, in one of which he excommunicated Mouricus, King of Glamorgan.—Tom. v. Conc. p. 828-830. Wilkins' *Conc.*, vol. i. p. 17.

[1] "Cursed be they and their abettors; cursed be their arms and their horses; may they be with Cain the murderer of his brother, with Judas the traitor, and with Dathan and Abiram, who went down alive into hell; and may their joy be for ever put out in the sight of the holy angels, even as these lights are extinguished before your eyes, unless before their death they make satisfaction and due penance," &c. Upon this all the bishops and priests present cast down upon the ground the lighted tapers which they had in their hands.

LLANDAFF (**895** or **887**). Held about the year 895. The number of bishops present is unknown, but they appear to have been men of bold and intrepid spirit, neither cloaking the vices of their great men, nor sparing the infliction of canonical censures which their sins had deserved. Thus a certain petty king called Theudur was excommunicated by Gurvanus, tenth Bishop of Llandaff, for homicide and perjury, in this or some other synod held about this time.—Pagi, note vi., *Baron*, A.D. 805. Wilkins' *Conc.*, vol. i. p. 196.

LLANDAFF (**950** or **955**). Held about the year 950, by Peter, Bishop of Llandaff, in the case of a deacon who, after murdering a peasant, had fled to the altar for sanctuary, and was there put to death.—Tom. ix. Conc. p. 637. Wilkins' *Conc.*, vol. i. p. 222. *Godwin*, De Præs. Ang. (ed. Richardson) p. 599.

LLANDAFF (**988** or **982**). Held in 988, in which a certain King Arthmailus, who had killed his brother, was excommunicated, until he should have performed the required penance. Gucaunus, Bishop of Llandaff, presided.—Tom. ix Conc. p. 732. Wilkins' *Conc.*, vol. i. p. 264. Godwin, p. 600.

LLANDAFF (**1056** or **1059**). Held in 1056, by Hergualdus, twenty-ninth Bishop of Llandaff, in which the family of King Cargucaunus was excommunicated, on account of some violence offered by them to a nephew of the bishop, a physician, whom they cruelly treated during the festival of Christ's nativity, when they were in a state of intoxication. —Tom. ix. Conc. p. 1083. Wilkins' *Conc.*, vol. i. p. 314.[1]

LOMBEZ (**1176**). [*Concilium Lumberiense.*] Held at Lombez, probably in the diocese of Alby in Languedoc, in 1176, by the Archbishop of Narbonne, against the sect called "Bonshommes" [*boni homines*], who were Manichæans.—*Dom Vaissette Hist. de Languedoc*, tom. 3. l. 19. No. 1 and note. Tom. x. Conc. p. 1470.

LONDON (**1143**). Held in 1143, on the Monday after the octave of Easter, by Henry, Bishop of Winchester, legate *a latere*. Two constitutions were published.

[1] There are several other synods at Llandaff mentioned by Wilkins; but since almost all of them exhibit similar scenes of outrage on the part of the petty princes, and excommunication on that of the Church, it is needless to notice more of them.

1 Declares that none who violated a church or churchyard, or laid violent hands upon a clerk or religious person, should be absolved by any person but the pope.

2. Declares that the plough and husbandman in the field should enjoy the same peace as if they were in the churchyard.

All who opposed these decrees were excommunicated with candles lighted.[1]—Wilkins' *Conc.*, vol. i. p. 421. Johnson, *Ecc. Canons.* Tom. x. Conc. p. 1024.

LORRIS (844). [*Concilium apud Lauriacum.*] Held in October 844. Four canons only were published.

1. Anathematises those who despise ecclesiastical authority.

2. Anathematises those who conspire in any way against the royal dignity.

3. Anathematises those who refuse to obey the king.

4. Anathematises those who violate these canons.—Tom. vii. Conc. p. 1790.

LORRIS. Held in the same year and month as Thionville, 844. One in the kingdom of Charles and the other of Lothaire.

LOWITZ (1556). [*Concilium Lovitiense.*] Held September 11, 1556, at Lowitz, in Poland. Aloisius Lippomanus, Bishop of Verona and Apostolic Nuncio, and Nicolas Dziergowski, Archbishop of Gnesne, presiding. A Formulary of Faith and Doctrine, in thirty-six articles, was drawn up.

1. Receives the creeds of the apostles, Nicea, Constantinople, and St Athanasius.

2-5. Relate to the doctrine of the Blessed Trinity.

6. Receives seven sacraments of the Church as the institution of Jesus Christ.

9. Defines contrition.

10. Of confession.

12. Of free will.

13. Declares that before all things faith is required in an adult in order to justification, faith by which we believe that Jesus Christ, the Son of God, is our propitiation for our sins, in His blood, without which faith no works of our own and no penitence can justify us.

14. Declares that there is no authority in Holy Scripture

[1] See Note, p. 343.

for that faith which firmly believes and takes it for certain that our sins *are* remitted for Christ's sake, and that we *must*, therefore, enter upon eternal life.

16. Declares that good works are required in all.

19. Declares that the bread and wine in the Holy Eucharist are *converted* into the Body and Blood of Christ.

20. That communion in both kinds is not necessary for lay persons.

25. Declares the Church to be One and Visible—that it receives and holds whatever hath been delivered by the chair of St Peter, and that it cannot err in matters of faith and religion.

27, 28. Of the Pope, that all controversies of faith are to be referred to him.

31. Of the invocation of saints.

34. Of purgatory.—Martene, *Vet. Scrip. Coll.* Tom. viii. col. 1445.

LUCCA (1062). [*Concilium Luccense.*] Held in 1062, by Pope Alexander II., who presided. The case of Eritta, abbess of the monastery of St Justina, at Lucca, was examined. She was accused of having introduced a clerk into her monastery, and of having had improper intercourse with him. Eritta was called into the assembly, and the charge carefully sifted and examined, when it proved to be groundless and calumnious. Her innocence being thus fully established, the women who had urged the accusation against her were, according to the canon, sentenced to receive the same punishment which would have been awarded her had she been found guilty, viz., they were dismissed from their convent and shut up in prison.—Mansi's *Supp. Coll. Conc.* Tom. i. col. 1367.

LUCCA (1308). Held about 1308, under Henry, bishop of the diocese. Seventy-seven articles of regulation were published, many of which were entirely lost, and some partially. Amongst those which we have may be noticed the following:—

6. Directs that the host and chalice be incensed at mass.

9. Regulates the dress of ecclesiastics.

17. Is directed against those who being illegitimate have obtained orders by deceit, and against other abuses.

24. Forbids, on pain of suspension, a clerk to keep with him in his house any woman except his mother or aunt.

28. Excommunicates every ecclesiastic guilty of usury.

33. Forbids chapters, under pain of excommunication, to augment the prebends during the vacancy of the bishopric.

34. Forbids to elect to any ecclesiastical dignity a man ignorant of letters.

38. Prohibits the clergy to play at any game of dice within their own diocese.

39. Orders that those clerks should pay a fine who by any sign or gesture shall show disrespect to God or the saints.

40. Forbids the clergy to carry arms in the environs of their residence.

52. Excommunicates those who oppose the execution of the last wishes of the dying.

55. Excommunicates those who do violence to churches, tombs, religious persons, &c.

56. Not only prohibits usury, but forbids to hire a house of an usurer.

57. Orders that all the faithful, of fifteen years of age complete, shall make annual confession.

58. Directs that medical men shall warn the sick to take care of their spiritual sickness rather than that of the body.

65. Orders the residence of beneficed clerks.

68. Forbids all clerks to sell, or cause to be sold, bread or wine in the houses appertaining to their churches, or even in any other without the bishop's special permission.

70. Forbids to absolve a public usurer even in death, except he will give security that he will make restitution of his usurious gains.

72. Forbids all assemblies of clergy except those made according to the will of the bishop.

76. Excommunicates those who intercept, or tear, or in any way offer indignity to the letters of bishops.—Mansi's *Suppl.* Tom. iii. col. 307, &c.

LUGO (**569** and **572**). [*Concilium Lucense.*] Two councils were held at Lugo,[1] one by King Theodomir, in

[1] See *Esp. Sagra. Lugo.* tom. xl., where it is established that the erection of sees *took place* at Lugo.

569, in which the division of Spain into dioceses and parishes was effected, and their respected limits assigned.

Another in 572, when eighty-four chapters or canons, sent by St Martin, Bishop of Braga, were read.[1] These canons were chiefly taken from the Greek code, to which he added several made from Latin Synods.—*Baronius.* Tom. v. Conc. pp. 875 and 902.

LUGO (1062). See *Esp. Sag.* tom. ix. p. 151, &c.

LYONS (197). [*Concilium Lugdunense.*] Held about the year 197, by St Irenæus, Bishop of Lyons, in which the decree was confirmed, which settled that the celebration of Easter-day should take place on the Sunday following the 14th day of the March moon. A letter was written by St Irenæus to Victor of Rome, in which he exhorted him to follow the example of his predecessors, and not to refuse communion with the Quartodecimani. (*See* C. NICEA.)—Tom. i. Conc. p. 598. *Baluze.*

LYONS (199). Two years after, viz., about 199, another council was held by St Irenæus, against the Valentinian heresy and the Marcionists.—Tom. i. Conc. p. 599.

LYONS (517). Held in 517. Viventiolus (or Avitus), Bishop of Lyons, presided at the head of ten bishops. A man named Stephen was condemned and excommunicated in this council, for an incestuous marriage with Palladia, his deceased wife's sister. Six statutes were drawn up.

The first and the last relate to the case of Stephen mentioned above.

The fourth forbids all intermeddling on the part of the bishops with the concerns of other Churches.

The fifth forbids to aspire to any bishopric during the life-time of the actual bishop, and pronounces sentence of perpetual excommunication against those who are consecrated under such circumstances, and all who are concerned in such consecration.—Tom. iv. Conc. p. 1584.

LYONS (567). Held in 567, by order of King Guntram. The Archbishops of Lyons and Vienne presiding. Fourteen prelates, eight in person and six by deputy, attended. Salonius, Bishop of Embrun, and another were condemned, and six canons published.

1. Orders that the differences between bishops of the same province shall be settled by the metropolitan and other

[1] See *Coll. Can. Eccl. Hist.*, p. 613.

bishops of the province ; but if the dispute be between two bishops of different provinces, the two metropolitans shall settle it.

4. Enacts that no one excommunicated by his bishop shall be received into communion until he be absolved.

6. Orders that Litanies shall be said in all churches and parishes in the first week in September, as in that before Ascension day.—Tom. v. Conc. p. 847.

LYONS (583). Held in 583, under King Guntrum; Priscus, Archbishop of Lyons, presiding ; eight bishops and the deputies of twelve others were present ; six canons were published, one of which enacts that bishops shall not celebrate the festivals of Christmas and Easter out of their own churches, except in case of sickness, or by the king's order. —Tom. v. Conc. p. 973.

LYONS (1055). Held in 1055, by Hildebrand, Cardinal and Legate of Victor II. In this council an archbishop accused of simony, who could not pronounce the name of the Holy Spirit before the assembly, was deposed: and several other bishops, moved by this miracle, confessed the same sin and voluntarily resigned their sees.—Tom. ix. Conc. p. 1080. *Fleuri. Pet. Dam. Opusc.*

LYONS (1245). Held in 1245, by Pope Innocentius IV. The causes which led to its convocation were the following : Gregory IX. had excommunicated the Emperor Frederick, deposed him from the imperial dignity, and released his subjects from their oath of allegiance. The solemn publication of this sentence was made on Holy Thursday, 1239. The apparent cause of the pope's anger against the emperor was the non-fulfilment of a vow made by the latter in sickness, to proceed to the aid of the Holy Land. After the death of Gregory, Innocentius IV. convoked this Council of Lyons, to which he invited all Christian princes, and at the same time cited the emperor to appear.

At the time appointed for the meeting of the council, the bishops assembled, to the number of about 140 (including archbishops and bishops): amongst them were the three Latin patriarchs of Constantinople, Antioch, and Aquileia ; Baldwin, Emperor of Constantinople, and Raymond, Count of Toulouse, were also present.

Besides the prelates who were present, deputies were sent

by many of those who were absent, and from several chapters; amongst them was one from the abbey of St Alban's, in England.

In a congregation held before the first session, the Ambassador of Frederick made ample offers to conciliate the pope, declaring his willingness to oppose the Tartars, the Corasmians, the Saracens, or any other enemies of the Church, or to go, at his own expense, to deliver the Holy Land from the hands of the infidels: all these offers were, however, rejected by the pope on the plea that no faith could be given to the emperor's professions.

The pope having on his right hand the Emperor of Constantinople, June 28, made a speech concerning the irregularities of the bishops and people, the insolence of the Saracens, and the Greek schism, the cruelties of the Tartars, and the evil conduct of the Emperor Frederick towards his predecessor Gregory.

Frederick's ambassador, Thaddeus of Suessia, in his answer most eloquently defended his master, and showed that the emperor was no longer bound by his promises, the pope having himself failed on his part to perform his engagements.

In the second session, July 5, several bishops, especially the Spaniards, spoke with great warmth against the emperor, and demanded his condemnation, but were shortly answered by Thaddeus. In the end a delay of twelve days was given him in which to appear.

In the third, July 17 or 18, it was decreed that the octave of the festival of the nativity of the blessed Virgin should be observed. Ten articles of regulation were drawn up, relating chiefly to judicial proceedings. The pope ordered that succour should be provided for the empire of Constantinople, and that a part of the revenue of all the benefices should be appropriated to that purpose.

Further, the English ambassadors, Hugo Bigod, William de Chanteloup, and Philip Basset, in the name of the whole kingdom, presented a written complaint relating to two grievances: First, "That King John had, contrary to the will of his people, made a donation of the kingdom of Ireland to the pope, which act they maintained to be altogether null and void. And second, That the most insupportable exactions were made by the legates, nuncios, and other

ministers, whom the pope sent into England." In the letter which they presented to the council, it was set forth that the predecessors of Innocentius, wishing to enrich the Italians, had presented them to benefices of which they took no sort of care, that they totally neglected the cure of souls, and the duties of hospitality and almsgiving; in short, that they thought only of enjoying the revenues of their preferments, and of carrying them out of the kingdom, to the great prejudice of the native clergy who ought to have possessed these benefices.

It stated that the sum thus carried out of England by these Italians amounted to more than 60,000 silver marks; and that in spite of these enormous exactions, the legate Martin, whom the pope had sent into England, was endeavouring to push matters further, and to dispose of other preferments in the same way, by reserving them for the disposal of the holy see when vacant; that he impoverished the monks by his excessive demands upon them, and lavished excommunications and interdicts upon all who attempted to oppose his proceedings; that it was impossible to believe that he had the Pope's sanction for so doing, and that they consequently implored the latter to take steps to check him.

When the reading of this letter was finished, all the bishops present maintained a deep silence; and the pope, being embarrassed, merely replied, that the question required mature consideration.[1] Thaddeus then declared, that as the pope persisted in the proceedings against his master, he appealed to an Œcumenical Council. Then Innocentius, after asserting the present council to be œcumenical, pronounced against Frederick sentence of excommunication and deposition, depriving him of his kingdom, absolving all his subjects from their oath of allegiance, and threatening with excommunication all persons whatever who should give him help or counsel. The crimes imputed to this prince, as set forth in the sentence, were perjury, sacrilege, heresy, and felony. It is to be remarked, that the heading of this sentence does not state, in the usual form, that the sentence was passed *with the approbation* of the council, but simply, that it was done in *the presence* of the council; in

[1] According to Matthew Paris, the pope neither raised his eyes nor uttered a word, but "preserved a strict silence."

fact, the prelates, there is reason to believe, took no share in the matter.

Seventeen other decrees were published.

1 and 2. Of rescripts.

3. Of elections.

4. Of the office and power of a judge-delegate.

5 and 6. Of judgments, &c.

7. Of contumacious persons.

8. Of rescripts.

9. Of those who are put into possession *causa rei servandæ*.

10. Of Confessions.

11. Of appeals, &c.

12. Of sentences of excommunication.

13. Of usurers.

14. Of aid to be given to the empire of Constantinople.

15. That prelates admonish their people as to the disposal of their property.

16. Of the Tartars.

17. Of the crusade.

This council was not received by the Eastern Church: and the question of its being œcumenical is disputed still amongst those of the Roman Church.[1]—Tom. xi. *Conc.* p. 633.

LYONS (1274). Convoked by Gregory X. of Rome, and held in 1274. Five hundred Latin bishops,[2] seventy abbots, and about one thousand other ecclesiastics attended.[3] The council was held in the metropolitan church of St John. The pope himself presided in full pontifical robes, assisted by several cardinals. The two Latin patriarchs of Constantinople and Antioch had seats in the middle of the church; on one side sat the cardinal-bishops, amongst

[1] The privilege of wearing the red hat was first granted to the cardinals in this council.—Nich. de Curbio in *Vitâ Inn*, c. xxii.

[2] German bishops present:—Werner of Mayence, Henry of Treves, Engelbert of Cologne, Frederic of Salzburg, and Conrad of Magdeburg; Gislebert of Bremen, Conrad of Strasburg (Argentine), Leo of Ratisbone, Otto of Minden, Frederic of Merseburg, Widego of Misnia, Idobrand of Eupslast, Verthold of Wurzburg, Herman of *Zuerinensis*, and Volrad of Hulberstadt.

[3] The numbers present are very variously stated; one writer declares that they amounted altogether to 160,000, which, as Mansi truly observes, "*vix credibile est*."

whom were St Bonaventura and Peter, Bishop of Ostia; and on the other side, the cardinal-priests; then the other prelates in order. There were also present ambassadors from France, England, Germany, Sicily, &c., the grand-masters of the Hospitallers and Templars, and the deputies of chapters.

In the first session, May 7, after the usual prayer, the Pope delivered a kind of sermon to the assembly, in which he explained the causes which had led to the convocation of the council, viz., the need of succour for the Holy Land, the reunion of the Greek and Latin Churches, and the reformation of morals.

Between the first and second sessions, the Pope obtained from the bishops and abbots the grant of a tenth of the ecclesiastical revenues.

In the second session, May 18, were published certain constitutions concerning the faith, and the deputies of chapters, abbots, and other inferior prelates were discharged from attendance.

In the third session, June 7, twelve constitutions were published, relating to the election of bishops, the ordination of the clergy, and the moral conduct, &c., of the clergy generally.

In the fourth session, July 6, the ambassadors of the emperor, Michael Palæologus, were present, viz., Germanus, formerly patriarch of Constantinople, Theophanus of Nicea, George Acropolita,[1] and many other persons of rank. The pope laid before them the three chief objects of the convocation of the council. The letter of the emperor was read, containing the profession of faith sent seven years before to him by Clement IV. "This faith," the emperor writes, "we recognise as the true catholic and orthodox faith, and we promise to hold it inviolably, only we desire that our Church may repeat the creed as she did before the schism, and may retain her own customs." After this, a letter from thirty-five Greek bishops was read, expressing their anxiety for unity, and recognising the primacy of Rome. This done, George Acropolita, in the name of the emperor, took an oath, by which he abjured the schism, received the Roman confession of faith, and recognised the

[1] Whom the emperor had sent to Rome the year before to treat of a union between the churches.

primacy of the Roman see. Te Deum and the Creed having been chanted in Latin, the patriarch and the other Greek ecclesiastics also chanted them in Greek, the word "Filioque" being chanted twice over.

In the fifth session, July 16, fourteen constitutions were published; of these, one relates to the election of the Roman pontiff; others enact that persons who have married twice shall be shut out from the enjoyment of every ecclesiastical privilege; that usurers shall not be permitted in any Christian country; that nothing unbecoming the place shall be allowed in any church; that all things necessary and proper to excite piety, &c., shall be provided in them; that during divine service, at the name of Jesus every one shall bow the head; that they shall be censured who do not abstain from the company of excommunicated persons. And on the following day, in the sixth and last session, July 17, two others were drawn up, one of which was for the purpose of checking the multitude of religious orders; the other is lost. After which the pope addressed the assembly, saying, that as to the other objects proposed by holding the council, viz., the reformation of morals, if the bishops would correct themselves, it would be unnecessary to draw up any new constitutions upon the subject in council; that he was astonished at the conduct of some who persisted in an irregular course of life, and declared that if they did not correct their way of living, he would himself visit their conduct with severity, adding that the prelates were the cause of the depravity of the world; he also promised to remedy various other abuses; which promise, however, he forgot to perform. The affairs of the Holy Land were also discussed. The pope afterwards caused a collection of the constitutions made in this council to be drawn up in thirty-one articles, which were inserted in the text of the decretals.

1. Declares the procession of the Holy Spirit from the Father and the Son, as from one principle and by one only spiration.

2. Relates to elections to the papacy.

3. Directs that those who oppose any election shall give their reasons in their letter of appeal, and forbids them to bring forward others afterwards.

4-12. Relate to elections, &c.

13. Declares the collation of persons under twenty-five

years of age to benefices to be null and void; obliges residence, and orders that all holders of benefices shall take priests' orders within a year from their preferment.

14. Orders that no one be preferred who is not of the canonical age.

15. Suspends from the power of ordaining, those bishops who shall have ordained clerks belonging to another diocese.

18. Forbids pluralities.

21. Moderates the Clementine relating to livings vacated by the death of the incumbents whilst at the court of Rome, the collation of which belongs to the pope, by allowing ordinaries to confer them within a month.

23. Dissolves all begging orders established since the Council of Lateran (1215), under Innocentius III., unless they have received the pope's approval.

26 and 27. Are directed against usury.

The last three relate to excommunication.—Tom. xi. Conc. p. 937.

This council was never considered as œcumenical in the East.

LYONS (**1449**). Held in 1449, by the Archbishop and his suffragans. Eighteen articles were drawn up.

1. Against blasphemers, orders that in extreme cases they shall be given over to the secular arm.

2. Orders that in future, to prevent the unlimited multitude of clerks (*effrenatam multitudinem*), none shall be admitted to the tonsure unless reason and law permit it.

12. Provides for the examination of persons to be appointed to any cure of souls, and their deputies.

13. None to be ordained without a title.

15. Declares that since incredible evils, both spiritual and temporal, have occurred to Christendom, through the execrable abuses of quæstors and indulgences, no one shall in future be permitted to carry relics through parishes for the sake of gain, nor to publish confraternities, nor to commit the authority to preach indulgences to sordid men, nor to let out such power to the highest bidder. Moreover, if on account of their antiquity and evident necessity, some very few be permitted to be preached, it shall be done by men of good character, appointed thereto by the ordinaries.

16. Forbids friars to whom, according to the Clementine "*Dudum de sepultura*," it is permitted to hear confessions,

to do so, until they have been really presented to the ordinary, and by him received and approved.

17. Relates to the dress of scholars at the universities, directs that they shall be compelled to abstain from extraordinary and unbecoming dresses, such as red caps, boots trimmed all round with velvet, &c.

18. Orders the observance of the statutes of the Holy Synods of Constance and Basle.—Mart., *Thes. Anec.*, tom. iv. col. 375.

LYONS (1527). Held on Saturday, 21st March 1527, by Claudius de Longueville, Bishop of Maçon, vicar-general of the province, assisted by the proctors of the bishops of the province and others. Six canons were published.

1. Bids all the suffragans to be urgent, by all lawful means, to correct and punish all persons convicted of favouring the Lutheran heresy, as far as may be necessary, invoking the aid of the secular arm.

2. Forbids, under pain of excommunication, all persons whatever to follow, assert, teach, or defend the doctrines of Luther and his followers.

3. Forbids, under the same penalty, all persons, in any way, to draw away the people from the Catholic faith, from believing in the sacraments of the Church, from venerating the blessed Mother of God, ever Virgin, and the saints, from the observance of vows, from fasting and abstinence, prayers, intercession for the dead, and generally from the precepts and commands, &c., of the Church: forbids all persons to have or read the translation of the Gospels, Epistles of St Paul, Apocalypse, and other books of Holy Scripture, made by the Lutherans.

5 and 6 relate to the reformation of the church and clergy. Complain of the excessive multitude and unfitness of the clergy, and order that none shall in future be promoted to holy orders who are not fit for it, &c., &c.

A tax of four-tenths upon the clergy was also proposed for the ransom of the king (Francis I.) and for the redemption of his soul; this was, with some unwillingness on the part of the clergy, who had already been put to very heavy charges on political accounts, agreed to.—Martene, *Thes. Anec.*, tom. iv. col. 397.

M.

MACON (581). [*Concilium Matisconense.*] Held in 584, by order of King Gontram; the Archbishops of Lyons, Vienne, Sens, Bourges, Besançon, and Tarantaise were present, together with fifteen other French bishops; Priscus of Lyons presiding. Nineteen canons were published. (*See* also C. AUXERRE, 578.)

The first three relate to the intercourse of the clergy with women, nuns, &c.

4. Excommunicates those who kept back legacies left to the Church.

5. Forbids the clergy to dress like laymen, and sentences to thirty days' imprisonment, with no food but bread and water, those who dressed immodestly, and who carried arms.

7. Forbids a judge to imprison a clerk without the bishop's permission, except in a criminal case.

8. Forbids the clergy to carry their suits, &c., before lay judges.

9. Directs the clergy to fast three times a week from the feast of S. Martin to that of Christmas, and upon these fast days to read the canons.

10. Orders the clergy to obey their bishops, and to celebrate the festivals with them.

13. Forbids Jews to act as judges amongst Christians.

14. Forbids the Jews to appear in the streets from Maundy Thursday until Easter Monday.

17. Deprives false witnesses of communion until death.

19. Relates to the case of a nun named Agnes, who having escaped from her convent, endeavoured to persuade some persons of influence, by the offer of a large part of her property, to let her return into the world: she herself and all who should offer or accept such bribes, are declared excommunicate.—Tom. v. Conc. p. 966.

MACON (585). Held by order of King Gontram, or Guntheram, October 23, 585. Priscus, Archbishop of Lyons, presided, and forty-three bishops and the deputies of twenty others, absent, besides three bishops who were without sees, attended. Faustianus, whom Gundobald, the enemy of Gontram, had made bishop of Aix, was deposed, and Nicetius put into his place; also Ursicinus

who had harboured Gundobald, was suspended from the exercise of his ministerial functions.[1] Twenty canons were published.

1. Enacts penalties suited to the different ranks of life, for infringing the holiness of the Lord's Day: thus, it decrees that an advocate shall be driven from the bar, a peasant shall be flogged, a clerk or monk shall be deprived of the society of his brethren, and excommunicated for six months.[2]

2. Orders the due observation of Easter, and forbids all servile work to be done at that season for six days.[3]

3. Forbids to baptise infants except at Easter, unless in cases of sickness: one reason for this is, that they may be admitted to the honour of the priesthood in after years, if they shall prove worthy; from which it appears, that to have received holy baptism at any other time than at Easter was a bar to admission to holy orders.

4. Orders all persons, both men and women, to offer bread and wine at the holy altar every Sunday, in order to do away with their sins, and to give them a share in the merits of Abel and all other righteous offerers.

5. Orders, under pain of excommunication, the payment of tithe, that the priests may apply them to the help of the poor and the redemption of those in slavery, and so render the prayers which they offer for the salvation fo the people efficacious. "Quas leges (*i.e.*, to pay the tithe) Christianorum congeries longis temporibus custodivit intemeratas; nunc autem pautatim prævaricatores legum pene Christiani omnes ostendunt, dum ea quæ divinitus sancita sunt adimplere negligunt, &c." This is

[1] He was first excommunicated, but upon confession of his fault, he was put to three years' penance, during which time he was forbidden to shave his beard, cut his hair, eat meat, or drink wine.

[2] "Keep ye the Lord's day, which gave to us a second birth, and freed us from all sin. Let no one engage in law pleas, or put the yoke upon his beasts; but let all spend their time in hymns and in praising God, intent both in body and mind; let those who are near the church hasten there; let your hands and eyes be all the Lord's during the whole day," &c.

[3] As the Canon speaks of the "Pascha in quo Summus Sacerdos et Pontifex pro nobis *immolatus est*," it is probable that it intends by these "six most sacred days" the Pascha *Staurosimon*, or Pasch of the cross, as the six days *preceding* Easter day were called, to distinguish them from the Pasch of the *Resurrection* which comprehended the six days *after*.

said to be the first canonical declaration of the divine right of tithe.

6. Orders the priest to celebrate the communion fasting, and that what remains of the Eucharist, dipped in wine, shall be given to the children on Wednesday and Friday after mass.

8. Forbids to remove by force those who have fled for sanctuary into churches.

9 and 10. Relate to actions at law in which the clergy are concerned, and forbids the civil courts to take cognizance of them.

13. Forbids bishops to keep sporting dogs and hawks.

15. Treats of the respect which the laity ought to show towards the clergy, and enjoins, that if a layman on horse back shall meet a clergyman on foot, he shall immediately get off his horse to salute him.[1]

19. Forbids the clergy, upon pain of being deposed, to be present at the examination of persons accused of capital crimes, or at their execution.

20. Directs that a national synod shall be held every three years, to be convoked by the Bishop of Lyons, or by the king.—Tom. v. Conc. p. 979. Greg. Turon's *Hist. Franc.*, l. 8. c. 20. Sirmondus, Tom. i. p. 381.

MACON (1286). Held on the Thursday after the Feast of the Apostles Peter and Paul, 1286, by the Archbishop of Lyons, assisted by his suffragans, abbots, priors, chaplains, and others. Thirteen canons are extant.

1. Forbids abbots and conventual priors to give more than one priory to the same monk.

3. Forbids them to send their monks to schools beyond the limits of the monastery, except for the sake of learning grammar.

4. Against the plunderers, &c., of ecclesiastical places and persons.—Mart., *Thes. Anec.*, Tom. iv. col. 203.

[1] "Statuimus ut si quis sæcularium quempiam clericorum in itinere obviam habuerit, usque ad inferiorem gradum honoris veneranter (sicut condecet Christianum) illi colla subdat, per cujus officia et obsequia fidelissima Christianitatis jura promeruit. Et si quidem ille sæcularis equo vehitur, clericusque similiter sæcularis galerum de capite auferat, et clerico sinceræ salutationis munus adhibeat. Si vero clericus pedes graditur et sæcularis vehitur equo sublimis, illico ad terram defluat et debitum honorem prædicto clerico sinceræ caritatis exhibeat."

MACON (627). Held in 627. The rule of St Columbanus prescribed for the use of his monasteries was approved, in spite of the opposition made by the seditious monks of Italy.

MAGFIELD (1362). [*Concilium Maghfeldense.*] Held in 1362, by Simon Islip, Archbishop of Canterbury, in which a list of festivals to be observed strictly was drawn up, and the celebration of Sunday ruled to begin on Saturday night at vespers.

The following are the feasts specified, on which all people in the province of Canterbury are charged to abstain from every kind of work :—

All Sundays.

The feasts of the Nativity, St Stephen, St John, the Holy Innocents, St Thomas the Martyr, Circumcision, Epiphany, Purification of the Blessed Virgin Mary, St Matthias, Annunciation of the Blessed Virgin Mary, Easter and three following days, St Mark, Saints Philip and Jacob, Invention of the Cross, the Ascension, Pentecost and three following days, Corpus Christi, Nativity of St John the Baptist, Saints Peter and Paul, Translation of St Thomas, St James, Assumption of the Blessed Virgin Mary, St Lawrence, St Bartholomew, Nativity of St Mary, Exaltation of the Holy Cross, St Matthew, St Michael, St Luke, Saints Simon and Jude, All Saints, St Andrew, St Nicholas, Conception of the Blessed Virgin Mary, St Thomas ; as well as the feast of the dedication of each church, and of the saints to whom the parish church is dedicated, and other feasts enjoined by the ordinary.—Tom. xi. Conc. p. 1933. Johnson's *Ecc. Canon.* Wilkins' *Conc.* vol. ii. p. 560.

MALINES (1570). [*Concilium Mechliniense.*] Held in 1570, in June, Martin Rithovius, Bishop of Ypres, presiding, in the absence of the Archbishop of Malines. The decrees of Trent were received, and all the bishops of the provinces ordered not to allow any profession of faith differing from the one laid down in that council; the bishops were also ordered to visit all churches in their dioceses, even those which were exempt. The following subjects were also discussed, and regulations relating to them drawn up :—Baptism, orders, the celebration of festivals, the duty of bishops' residence, the life and conversation of the clergy, seminaries

and schools,[1] catechism, monks, and nuns. The regulations upon all these matters are contained under twenty-four titles.—Tom. xv. Conc. p. 789.

MALINES (**1607**). Held in 1607, by Matthias, Archbishop of Malines, who presided at the head of six bishops, his suffragans. Several regulations were drawn up under twenty-six heads.

The second and eight following relate to the seven sacraments and to indulgences.

11. Directs that care be taken that there shall be preaching and catechising every Sunday and holiday.

12. Relates to the proper celebration of divine service.

13. Relates to fast-days and festivals.

14. Relates to relics and images ; proscribes those of the latter which have not been approved by the ordinary, or which are immodest, obscene, or worldly.

15. Forbids any person to exorcise without the permission of the bishop.

24. Relates to monks and nuns, and orders that no more persons be received into a monastery than the revenue, or the usual alms, will support ; orders an extraordinary confessor for nuns three or four times a year.—Tom. xv. Conc. p. 1534.

MANS (**1188**). [*Concilium Cenomanense.*] Held in 1188, by the King of England, Henry II. ; many bishops and nobles from the provinces under the rule of England attended, and a tenth of all their revenues and goods was granted towards the expenses of the Holy War.—Tom. x. Conc. p. 1760.

MANTUA (**826**). [*Concilium Mantuanum.*] Held in 826, by Pope Eugenius II., at the request of Maxentius, patriarch of Aquileia, in which the Isle of Grado was adjudged to belong to the Church of Aquileia.

MANTUA (**1067**). Held in 1067. In this council Alexander II. cleared himself by an oath of the charge of simony brought against him, and sufficiently proved the validity of his election, whereupon the bishops of Lombardy, who had opposed him, yielded. The anti-pope, Cadalous,

[1] This synod provided for the institution of Sunday schools, for the instruction of those who were hindered by their worldly calling from attending during the week. It allowed them to be held in churches, when no other fit place could be found.

on the contrary, who had taken the style of Honorius II., was condemned, unanimously, as simoniacal.—*Sigebert*, A.D. 1067. Tom. ix. Conc. p. 1179. See *Esp. Sag.* xxix. p. 282, &c., 284, &c.

MARSIAC (1326). [*Concilium Marsiacense.*] Held December 8th, 1326, by William de Flavacour, Archbishop of Auch, and his suffragans; they published fifty-six canons, amongst which are the following:—

2 and 3. Forbid to receive the clergy of another diocese without letters from their own bishop; excommunicate those who permit such clerks to administer the holy sacrament.

4, 5, and 6. Relate to the offices of archdeacon, legate, and ordinary.

8. Relates to the immunities of the church and clerks.

18. Renews the old canons upon the subject of the life proper to be led by clerks, monks, and lay-persons.

19. Directs all clerks in holy orders and monks to be present at the saying of the seven canonical hours. Orders the same service as usual to be performed daily during an interdict, but in a low voice, with the doors closed and without any sound of the bells.

20. Forbids clerks to walk at night after the bell or trumpet has been sounded, without a light, in order to avoid scandal.

21, 22, and 23. Forbid clerks and monks to endeavour to persuade persons to choose their burial-places with them. Forbid lay-persons to be buried within the church without leave of the bishop and rector. Recommend moderation in funeral pomp; and forbid all loud cries and lamentations which interrupt the service.

34. Orders bishops to provide for the subsistence of poor rectors.

36. Declares that the curates of parishes in the gift of the regulars, shall not be removed without sufficient cause, and by the same bishops who have instituted them; that monks, being incumbents of livings, shall submit in all things to the bishop, notwithstanding any privilege to which they may lay claim.

38 and 39. Relate to archidiaconal visitations, and restrain the great expense to which the clergy were put on these occasions. Forbid the archdeacons to take with

them, when visiting, more than five horses and five footmen, or any dogs or birds for sport.

40. Orders that a church or churchyard in any way polluted shall be purified by the bishop with holy water.

41. Provides for the celebration of the feasts of saints, and for the due veneration of relics.

42. Establishes the feast of St Martha, the sister of St Mary Magdalene, on the fourth of the calends of August.

57. Of interdicts.

58. Forbids to lay a place under interdict on account of pecuniary debt.—Tom. xi. Conc. p. 1747.

MAYENCE (813). [*Concilium Moguntinum.*] Held June 9th, 813, by order of Charlemagne; composed of thirty bishops and twenty-five abbots; Hildebald, Archbishop of Cologne and arch-chaplain, presided. The object of the council was to restore the discipline of the Church; to this end the gospels, the canons of the Church, and certain of the works of the fathers were read, amongst others the pastoral of St Gregory. The abbots and monks also read the letter of St Benedict. Fifty-six canons were published.

2. Orders the administration of holy baptism after the Roman use, and restricts it to Easter and Pentecost, except in cases of necessity.

6. Orders bishops to take care of disinherited orphans.

9. Orders canons to eat in common, and to sleep in the same dormitory.

11. Relates to the life of the monks.

12. Commands abbots to follow exactly the Rule of St Benedict. This is the first synodical decree enjoining the *general* use of this Rule.

13. To that of nuns, and gives them the Rule of St Benedict.

22. Is directed against vagabond clerks.

23. Gives entire liberty to clerks and monks who have been forced to receive the tonsure.

28. Orders all priests at all times to wear the stole to mark their sacerdotal character.

32. Defines the difference between the *exomologesis* and *litania;* the former it states to be solely for confession of sin, the latter to implore help and mercy.

33. Orders the observance of the great Litany,—*i.e.*, the

three rogation days Litanies which, though now commonly called the Leper Litanies to distinguish them from the *Litania Major* on St Mark's day, were, by early French writers, often called the Great Litanies (see the Capitulars of Charlemagne, lib. v. c. 85),—by all Christians, barefooted with ashes.

35. Confirms the nineteenth canon of Gangra on fasting.

36 and 37. Relate to holy days and Sundays.

43. Forbids mass to be said by a priest alone; for how can he say *Dominus vobiscum*, and other like things, when no one is present but himself?

47. Orders godparents to instruct their godchildren.

52. Forbids all interments within the church except in the case of bishops, abbots, priests, or lay-persons distinguished for holiness of life.

54. Forbids marriage within the fourth degree.

55. Forbids parents to stand as sponsors for their own children, and forbids marriages between sponsors and their godchildren, and the parents of their godchildren.

56. Declares that he who has married two sisters, and the woman who has married two brothers, or a father and son, shall be separated, and never be permitted to marry again.—Tom. vii. Conc. p. 1239.

MAYENCE (847). Held about the 1st of October 847, by order of Louis of Germany, under Rabanus Maurus, Archbishop of Mayence, assisted by twelve bishops, his suffragans, and several abbots, monks, priests, and others of the clergy, including the chorepiscopi. Thirty-one canons were published.

2. Warns bishops to be assiduous in preaching the word of God.

7. Leaves the disposition of church property to the bishops, and asserts their power over the laity.

11. Forbids to endow new oratories with the tithes or other property belonging to churches anciently founded, without the bishop's consent.

13. Relates to the life to be observed by clerks and monks. Forbids joking, gaming, unsuitable ornaments, delicate living, excess in eating or drinking, unjust weights or measures, unlawful trades, &c.

14. Orders all monks holding livings to attend the synods and give an account of themselves.

15. Forbids the clergy to wear long hair, under pain of anathema.

30. Forbids marriage within the fourth degree.—Tom. viii. Conc. p. 39.

MAYENCE (848). Held in 848, in October, under the same Rabanus. Gothescalcus, a monk of Orbais in the diocese of Soissons, who had before broached extreme predestinarian opinions, which had led to a controversy between himself and Rabanus, was cited before this council by him, and presented a paper upon predestination, in which he asserted that as the Almighty had, before the creation of the world, irrevocably predestinated all the elect to eternal life, of His own free grace, so had He also predestinated the wicked to eternal damnation. He reprimanded Rabanus for saying that the wicked are not by any means predestinated to eternal death, but that it is only *foreseen* in their case. The doctrine of Gothescalcus was condemned, and he himself remitted to Hincmar of Rheims for judgment. Rabanus recommended that he should be imprisoned.—*Baronius*, A.D. 848, Tom. viii. Conc. p. 52.

MAYENCE (888). Held in 888; three princes, the Archbishops of Cologne, Mayence, Treves, and Rheims, and nineteen bishops (amongst whom was Thiadmar of Salisbury) were present. In the preface the bishops attribute the public calamities to private sins and to the interruption of provincial councils, and they draw a wretched picture of the state of the Church; twenty-six canons were published, taken for the most part from those of the preceding council.—Tom. ix. Conc. p. 401.

MAYENCE (1028). [properly *Concilium Geizletense.*] Held at Geizlete, a place near to Mayence, in 1028, in which a man of gentle blood accused of the murder of the Count Sigefroi, cleared himself by undergoing the ordeal of hot iron, from which, in the judgment of the council, he escaped unscathed.—Tom. ix. Conc. p. 860. *Mansi, Supp.* tom. i. coll. 1241.

MAYENCE (1049). Held in 1049; the Emperor, Henry the Black, was present, and about forty bishops. Statutes were drawn up against simony, the marriage of priests, and other abuses.—Tom. ix. Conc. p. 1046.

MAYENCE (1071). Held on the 15th of August 1071, upon the affair of Charles, Canon of Magdeburg, who

succeeded to the bishopric of Constance, upon the death of Rumoldus, and whom the clergy of Constance refused to receive, upon the plea that he had been guilty of simony and sacrilege. Charles, after some discussion, gave back the ring and pastoral staff into the hands of the king, saying that, in accordance with the decrees of pope Celestine, he would not be the bishop of those who were unwilling to receive him.—Tom. ix. Conc. p. 1204.

MAYENCE (1075). Held in 1075, by Sigefroi, Archbishop of Mayence, assisted by the Bishop of Coire, legate of the holy see. Here the decree of the council of Rome of the preceding year was published, which enjoined the archbishop, under pain of deposition, to oblige the prelates and other clergy of his province to give up either their wives or the service of the altar. The clergy present, however, were so enraged against him, that fearing for his life, the archbishop gave up the attempt, and left the execution of the decree to the pope.—Tom. x. Conc. p. 345.

MAYENCE (1225). Held in 1225, by Cardinal Conrad, legate of Honorius III. It is by some called a synod of Germany. Fourteen canons were published, which relate to the incontinence of the clergy, and simony.

6. Declares that excommunicated priests who dare to perform any clerical function whilst under excommunication shall be deposed both from their office and benefices without hope of being ever restored, shall be treated as infamous, deprived of the power of leaving their property by will, and never again permitted to hold any kind of ecclesiastical benefice.

In this council Frederic, Count of Isemburg, was excommunicated for the murder of St Engelbert, Archbishop of Cologne, whose corpse was brought into the assembly.—Tom. xi. Conc. p. 294.

MAYENCE (1233). Held in 1233, against the heretics called Stadingi, from the city of Stade in Germany; these men were a sect of Manichæans, and practised the most horrible impurities. Doctor Conrad of Marbourg, who had given crosses to those who were willing to arm against them, and who it seems had caused "innumerable heretics" to be burned, was murdered on his way from the council.

This gave rise to another council at Mayence in the same year, in which those who had been suspected of heresy were

absolved, and the murderers of Conrad sent to the pope to obtain absolution.—Tom. xi. Conc. p. 478.

MAYENCE (**1261**). Held in 1261, by the Archbishop of Mayence, in obedience to the pope's order to take measures for opposing the Tartars. Several regulations were published for the augmentation of Divine service and the reformation of the clergy.—Tom. xi. Conc. p. 816.

MAYENCE (**1310**). Held in 1310, by Peter, Archbishop of Mayence. In this council an abridgement of the canons of the preceding councils was drawn up, and the affair of the Templars, by the pope's direction, discussed. Count Hugo, with twenty other Templars, suddenly rushed into the council during their deliberation, and solemnly and earnestly protested against the cruel persecution set on foot against their order. He utterly denied the truth of the horrible charges brought against them; reminded the bishops present that numbers of the Templars had died at the stake protesting their innocence, and finally he appealed to a future pope.

The archbishop, for the sake of peace, admitted his appeal, and promised to forward it to Rome, and to do his best that they should be left in peace and quietness.

During the course of this year several councils or assemblies were held upon the same subject in different places, and great numbers of the Templars were burnt to death, *e.g.*, fifty-nine at Paris, and nine at Senlis, not one of whom confessed the crimes imputed to them. At the Council of Ravenna in 1311 they fared better.—Tom. xi. Conc. p. 1536.

MAYENCE (**1451**). Held on the Sunday after the feast of St Martin, 1451, by Theoderic the Archbishop, assisted by his suffragans or their proctors. Eighteen canons were published.

2. Orders that the book of St Thomas on the Articles of Faith and Sacraments shall be communicated to every rector.

9. Accepts the Bull of Bonifacius VIII., "*Provide*," and the ordinance made in the Synod of Basle concerning interdicts.

14. Forbids the too frequent exhibition of the Holy Sacrament of the Eucharist.

15. Orders ordinaries to prevent altogether the people from thronging to certain images more than others, lest they

by so doing commit idolatry.—Mart., *Vet. Scrip. Coll.*, 8. 1005.

MAYENCE (1549). Held May 6, 1549, by Sebastian Heusenstein, Archbishop of Mayence, with the deputies of the bishops of his province and the principal of his clergy. Forty-seven canons were published concerning the faith, and fifty-seven canons of discipline. Amongst the first we find an exposition of the mystery of the Sacred Trinity, according to the faith of the Church; it is further stated that man was created with righteousness, and endued with grace, but that he was possessed of free-will; afterwards the fall of man and his justification are spoken of, and it is declared that this justification proceeds from the grace of God; that it is given before any merit; that this justification is given when man receives the Holy Spirit, with faith, hope, and charity, which gifts it declares to be inherent in him, and not merely imputed, so that man is not only accounted righteous, but is so in reality, yet not through his own merits, but by God's grace and righteousness communicated to him; that the charity which justifies must be accompanied by good works, of which *grace* is the source and principle. (Canons 7 and 8.)

The council, moreover, in the canons of faith set forth the doctrine of the sacraments, and decided, against the heretics, that they are not bare ceremonies, but effectual signs of grace, which they are, by divine operation, the means of conveying to those who receive them worthily.

With regard to ceremonies, it is decreed that such ought to be retained as incite the people to meditate upon God; amongst these are reckoned the sacraments, churches, altars, images, holy vestments, banners, &c. As to images, the council decrees that the people should be taught that they are not set up to be worshipped, and that none ought to be set up in churches which are likely to inspire worldly and carnal thoughts, rather than piety. Curates are also enjoined to remove the image of any saint to which the people flocked, as if attributing some sort of divinity to the image itself, or as supposing that God or the saints would perform what they prayed for by means of that particular image, and not otherwise. Afterwards the following matters are treated of: devout pilgrimages, worship of saints, prayer for the dead, and the law of fasting.

Amongst the fifty-six canons of discipline and morality, we find it ruled (by canon 61), that when the lesser festivals fall on a Sunday, they shall be kept on some day following or preceding; that apostate monks upon their return to duty shall be kindly treated; that nuns shall not leave their convent without the bishop's permission; that preaching shall not be allowed, nor the holy sacraments administered, in chapels attached to private houses; that care shall be taken that all school-masters be sound Catholics, &c.

Finally, it is declared that the council received the acts of the holy œcumenical councils, and yielded entire submission to the catholic, apostolic, Roman Church in all things. —Tom. xiv. Conc. p. 667.

MEAUX (845). [*Concilium Meldense.*] Held June 17, 845. Venilon, Archbishop of Sens, Hincmar of Rheims, and Rodolph of Bourges, were present with their suffragans. They made a selection from the canons made in the councils of Coulaines (Colonia), Theonville, Lorris (A D. 843), and Beauvais, to which they added sixty-six others.

1 and 2. Declare that the residences of bishops ought to be holy houses, and that worldly persons and women ought not to be introduced there. This law was directed against a practice of the kings and great men of those times, who in the course of their journeyings stopped at the bishops' houses and brought all sorts of persons into them.

9. Suspends bishops who without just cause absent themselves from a council.

12. Recommends residence, and that the clergy should avoid female society.

16. Relates to the dilapidated state of the religious houses founded by the Scotch for those of their people who came over to France; declares that not only strangers could not be admitted, but that even the religious residing in them had been turned out, and compelled to go from door to door begging, owing to the funds having been alienated.

20. Forbids the chorepiscopi to administer confirmation, consecrate churches, or confer any save the minor orders, which it states to be functions peculiar to the episcopate.

22 and 23. Direct that when a bishop is ill or unable to discharge his duty, he shall write to the metropolitan for instructions how to act.

24. Forbids the clergy to baptise out of the church, if there be a font, and at any other than the appointed seasons.

26. Forbids to receive the clergy of another diocese without letters.

The king's consent to these regulations appears not to have been given.—Tom. vii. Conc. p. 1813.

MELFI (1089). [*Concilium Melfitanum.*] Held in 1089 by Pope Urban II., assisted by seventy bishops and twelve abbots. Duke Roger did homage to the pope, and sixteen canons were published.

1. Is directed against simony.

2. Enjoins continence upon all clerks from the period of their being received into the order of subdeacons.

3. Excludes from holy orders persons who previous to their subdeaconate have been twice married, and all persons not of approved chastity.

4. Forbids to ordain a subdeacon under fourteen, a deacon under twenty-four, and a priest under thirty years of age.

8. Forbids lay investitures.

11. Forbids to confer holy orders upon slaves.

13. Condemns a luxurious way of living amongst the clergy.

15. Forbids to receive those who have been excommunicated by their bishop.

16. Of false penance.—Tom. x. Conc. p. 476.

MELITENE (before 360). A council was held in the ancient city of Melitene in Armenia, now Malathya, before the year 360, since, at the Council of Constantinople, held in 360, Elipidius and Satales were deposed for infringing the canons of this council, as was also Eustathius of Sebaste. —*Sozomen*, lib. iv. c. 24, 25.

MELUN (1216). [*Concilium Melodunense.*] Pope Innocent III. having written to the Archbishop of Sens and his suffragans to inform them of the sentence of excommunication passed against King Philip Augustus, on account of the aid he had given to his son Louis in his attempt to take the crown of England from King John, the great men of the kingdom assembled in council (1216), and protested that they should not regard the king as excommunicated until they were better assured of the Pope's wil

upon the subject. As for Louis and all his followers, they were solemnly excommunicated by the Pope in the month of June in this year.—Tom. xi. Conc. p. 240.

MERIDA (666). [*Concilium Emeritense.*] Held November 6, 666, in the reign of King Receswinthus. Twelve bishops were present, Proficius, the Metropolitan of Merida, presiding. Twenty-three canons were published.

3. Directs that mass be said and prayers offered daily for the king and his army in time of war.

5. Forbids a bishop, hindered by lawful business from attending a synod, to send a deacon as his deputy ; directs that he shall send a priest, who shall sit behind the bishops.

6. Charges all bishops to obey their Metropolitan when summoned to celebrate the festivals of Easter and Christmas with him.

7. Orders the holding of annual councils, suspends for a year bishops who refuse to attend without good cause.

8. Relates to differences about the extent of dioceses, and directs that thirty years' possession be considered as giving right.

9. Forbids all compulsory fees for the holy chrism and baptism.

13. Orders that all offerings made in churches be divided into three parts, one for the bishop, another for priests and deacons, and the third for the inferior clerks.

16. Directs that a third part of the revenue of each church be spent in repairs.

17. Enacts various penalties against persons speaking evil of deceased bishops.

18. Orders priests who by the bishop's permission hold two or more poor parishes together, to maintain at their own expense clerks to say for them the holy office every Sunday. —Tom. vi. Conc. p. 497.

MERTON (1305). Held at Merton, in Surrey, 1305, by Robert de Winchelsey, Archbishop of Canterbury. Six constitutions were published.

1. Relates to tithes, orders an uniform demand of tithe throughout the province, unless the parishioners redeem them at a competent rate. This constitution orders that

tithe be paid of the profits or wages of handicraftsmen and merchants, masons, victuallers, &c.; and that in demanding a mortuary (or principal legacy), the custom of the province, with the possession of the Church, be observed. Rectors, vicars, &c., who *either for fear or favour of men*, do not demand their tithes *effectually*, as aforesaid, to be punished.

2. Relates to certain difficulties in taking tithe or sheep removed from parish to parish, and other similar matters.

Ordains that if a man, at his death, have three or more animals among his chattels, the second best shall be reserved for the church where he received the sacraments when alive.

4. Declares what things the parishioners are bound to provide for the service and repairs of their church, viz., a legend,[1] an antiphonar,[2] a graduale,[3] a psalter, a troper,[4] an ordinal,[5] a missal, a manual,[6] a chalice, the principal vestment,[7] with a chesible,[8] dalmatic,[9] tunicle,[10] a choral cope with all its appendages,[11] a fontal for the high altar, three towels, three surplices, one rochet,[12] a cross for processions, a

[1] "Legend," or "Lectionary," contained the lessons to be read throughout the year.

[2] "Antiphonar," containing all that was appointed to be sung or said at the seven hours, except the lessons. Johnson estimates the cost of these books at about £40 of our money (thirteen marks). The common price of a mass book was five marks, equal to a curate's stipend.

[3] "Graduale," "Gradual," containing all that was appointed to be sung by the choir at high mass.

[4] "Troper," contained the sequences only, which were not inserted in every Graduale.

[5] "Ordinal," the book containing the manner of conducting the service.

[6] "Manual," containing the offices for baptism and the other sacraments, the form for blessing the holy water, &c.

[7] The "principal vestment," Johnson explains to be the best cope, used on festivals.

[8] "Chesible," a vestment used instead of the cope.

[9] "Dalmatic," the deacon's garment.

[10] "Tunicle," the subdeacon's garment.

[11] Appendages of the cope, viz., alb, amice, stole, maniple, and girdle.

[12] "Rochet," a surplice without sleeves.

As one book only of each sort is ordered, Lyndwood infers that where more were required, they were bought at the expense of the incumbent.

cross for the dead, a censer, a lanthorn, a hand-bell to carry before the host to the sick, a pyx for the body of Christ, a decent veil for Lent, banners for the rogations, bells with ropes, a bier, a vessel to hold the blessed water, an osculatory (or Pax), a candlestick for the wax-taper at Easter, a font with lock and key, the images in the church, the chief image in the chancel, the enclosure of the churchyard, the repairs of the body of the church, within and without, with the images, windows, books, and vestments. All things else to be done at the expense of the rector or curate.

5. Forbids stipendiary priests, *i.e.*, such as had no share in the tithe of the parish, but were maintained by saying masses, &c., and others similarly maintained, to take any part of the fees, offerings, &c., without the incumbent's permission, under pain of excommunication; orders such priests to be present in the chancel, and not in the body of the church, or fields, at matins, vespers, and other offices, in surplices purchased at their own cost, and to join in the reading, singing, and psalmody. Forbids them on Sundays, festivals, and days of funerals, to begin their masses until the gospel at high mass is ended. Provides that they shall take an oath on the holy Books, not in any way to injure the churches or chapels, or their incumbents, &c., and especially to abstain from raising scandal and contention between rectors and parishioners. Forbids them to receive the confessions of the people belonging to the several parishes, &c., of the churches in which they minister, and to frequent taverns, stews, and bad houses.

6. Orders the clergy to enforce the payment of tithe as undermentioned, viz., of milk, and of the profits of woods, mast, trees, if sold, parks, fish in stews, rivers, or ponds, fruits, cattle, pigeons, seed, beasts in warren, fowling, gardens, court-yards, wool, flax, wine, grain, turfs, swans, capons, geese, ducks, eggs, hedge-rows, bees, honey, wax, lambs, calves, colts, and mills; also, of what is caught in hunting, and profits of handicraftsmen and merchants. Orders that payment be enforced under pain of suspension, excommunication and interdict.—Johnson, *Ecc. Canons.* Tom. xi. Conc. p. 1435-1438. Wilkins' *Conc.* vol. ii. p. 278.

METZ (590). [*Concilium Metense.*] Held in October, 590; in which Œgidius, Archbishop of Rheims, was deposed

and banished for high-treason against King Childebert. In this council the two rebellious nuns, Chrodielde and Basina, who had been excommunicated, are said to have been absolved; and Basina returned into her convent. Chrodielde, however, would not reform, and was again excommunicated in a council held at Poictiers in 593. (*See* Note to C. POICTIERS, 593.)—Tom. v. Conc. p. 1596.

METZ (835). A council was held in the church of St Stephen, in 835, in which Louis le Debonnaire, who had been unjustly excommunicated by Ebbo, Archbishop of Rheims, was absolved. In the following year another council was held in the same church, in which the Emperor Louis le Debonnaire was crowned by seven archbishops. Ebbo himself standing up in the pulpit, and proclaiming aloud the injustice of the former sentence of excommunication.—Tom. vii. Conc. p. 1694.

METZ (859). Held in 859, to procure peace between Charles the Bald and Louis the German. Three archbishops and six bishops were deputed to Louis at Worms, to bear to him the conditions, contained in twelve chapters, upon which they consented to absolve him. The deputation failed of its end, as Louis declined to give any answer without first consulting the bishops of his kingdom.—Tom. viii. Conc. p. 668.

METZ (888). Held May 1, 888, by Ratbodus, Archbishop of Treves, and three bishops, many priests being also present, in the church of St Arnold. Thirteen canons were published.

2. Enjoins the payment of tithe to the priest who serves the church, and forbids patrons to retain any for themselves.

3. Enacts that no priest shall possess more than one church, except it be an ancient chapelry attached to the parish church.

6. Directs the priests to show to their bishops at the next synod the sacred books and vestments; orders them to keep the chrism sealed up; forbids clerks to dress like laymen; and relates, further, to god-parents.

7. Forbids Christians to eat and drink with Jews.

8. Forbids to say mass in unconsecrated places; orders that churches consecrated by chorepiscopi only be consecrated again by a bishop.—Tom. ix. Conc. p. 412.

MEXICO (1524). [*Concilium Mexicense.*] The first American Council was held in 1524, by Ferdinand Cortez; Martin, the Pope's legate, presiding over nineteen priests. It was decreed that Mexicans converted to the Catholic faith should separate from all their wives except one whom they shall choose, to whom they should be united in Christian wedlock.

MEXICO (1534). By John de Cumarraga, first bishop of Mexico, in which the ecclesiastical discipline of the Mexican church was placed nearly on its present footing.

MEXICO (1585). Held in 1585, by Peter Moya de Contrevas, Bishop of Mexico, assisted by six of his suffragans. A code of regulations, of great length, was drawn up, taken from the canons of Trent and of other councils, contained in five books.—Tom. xv. Conc. p. 1192-1378.

MILAN (346). [*Concilium Mediolanense*]. After the Arian Synod held at Antioch in 345, the bishops there assembled sent the new formulary of faith, the μακροστίχος, to the western bishops, assembled at Milan, by the hands of four of their order, viz., Demophilus, Macedonius, Eudoxius, and Martyrius. This new formulary the western bishops altogether rejected, declaring that they desired nothing beyond the Nicene Creed; and, on their part, required the Oriental deputies to sign a condemnation of the Arian heresy; which the latter not only refused to do, but left the council in anger. This council was convoked by the Emperor Constans, and met in 346.—*Sozom.* l. iii. c. xi. Pagi's *Note III. on Baronius*, A.D. 344. Tom. ii. Conc. p. 614.

MILAN (347). A numerous council, collected from the provinces of Milan and from Italy, was held in 347, to consider the means of putting into execution the decrees of the Council of Sardica. What else passed is not certain, but it is supposed that Photinus, Bishop of Sirmium, was called upon in this council to give account of his faith; he was condemned, and denounced as a heretic, for denying the Divinity of our Lord, and declaring that He was a mere man. Sentence of deposition was passed upon him, which for a long time could not be executed, owing to the great affection which his people had towards him. It is also

believed that Ursacius and Valens recanted (*see*, also, ROME, 349). The fathers at Ariminum stated this, and that they—Ursacius and Valens—owned all that they had charged against Athanasius to have been false; and, according to St Hilary, were re-united to the Church. (*See* C. SARDICA, A.D. 347.)—Pagi's *ad Baron*, A.D. 345, Note V. Tom ii. Conc. p. 720.

MILAN (355). The Eusebians, as well as Liberius the Pope, having demanded of the Emperor Constantius the convocation of a council, it was assembled at Milan in the year 355. The object of the Eusebians was to effect the condemnation of St Athanasius, and all the influence of the emperor was given to them. More than three hundred bishops from the West attended, but very few from the East.[1] The Eusebian bishops acted throughout with extreme violence, and a total disregard of all ecclesiastical usage. They, in the first place, brought forward an imperial edict containing all the venom of their heresy; upon this the papal legates demanded that the doctrine of Arius should be condemned, but Constantius declared this doctrine to be Catholic, and told them that he did not require their advice. St Eusebius of Vercelli having received the emperor's order to sign the condemnation of St Athanasius, refused, but expressed his willingness to subscribe the Nicene Creed. All passed with great clamour and disturbance.

In the second session St Eusebius of Vercelli, Lucifer of Cagliari, Dionysius of Milan, and the two Roman legates were violently urged to sign the act of condemnation, but constantly refused.

The third session was held in the palace, the Arian party fearing the violence of the people, who had declared openly in favour of the Catholics. The emperor himself then sent for the three above-mentioned bishops, and commanded them either to sign the document, or to prepare for banishment; they, on their part, earnestly entreated him to remember the account he would be called upon to give in the day of judgment, and besought him not to introduce the

[1] This is supposed by some writers to be an error, and that the number was not so great. The synodal epistle was signed by thirty only.

heresy of Arius into the Church; but all was of no avail, and Eusebius, Dionysius, and Lucifer standing without flinching from the truth, were sentenced to be banished. After this Ursacius and Valens[1] excited the Arian eunuchs against Hilary the deacon, the pope's legate, whom they seized, stripped, and cruelly beat.

With regard to the other bishops, most of them succumbed and signed the condemnation of St Athanasius, the most violent measures having been taken to compel them; many, however, after the council, did all in their power to repair their crime, and some were exiled, or thrown into prison.—Tom. ii. Conc. p. 771.

MILAN (390). Held in 390, St Ambrose presiding. It is commonly supposed that in this council the sentence of the Gallic bishops against Ithacius and Ursacius[2] (who had caused the death of the Priscillianists by their fiery zeal against their errors) was confirmed by the bishops of Italy. Baronius (as well as the collection of councils) states that this same council condemned Jovinian, the author of a new heresy, which decried the merit of virginity. St Jerome reduces his doctrine to the four following heads: 1. That virgins, widows, and married women, being baptised, have the same degree of merit, if there be no difference between them in other respects. 2. That they who have been regenerated in baptism cannot be overcome by the devil. 3. That there is no difference, in point of merit, between those who abstain from meat and those who partake of it with thanksgiving. 4. That all those who have kept their baptismal state shall have the same glory in heaven. From these principles other errors were deduced, viz., that there is no difference of degree in sin, that fasting is not requisite, that there will be no distinction of merits in heaven. The fathers of the council condemned the opinions of Jovinian and his followers, and they were driven out of the city—Tom. ii. Conc. p. 1040. St Jerome. (*See* BORDEAUX, and SARAGOSSA, and AQUILEIA.)

[1] See the preceding council.

[2] St Sulpicius Severus (and Suphronius' *Greek version* of S. Jerome's Illustrious Writers), calls these men *Idacius* and *Ithacius*. The Chronicle of Prosperus and St Isidore calls them Ithacius and Ursacius. Florez is of opinion that the former names are correct.—*Esp. Sag.* tom. xiii. p. 150.

MILAN (401). Held in 401, by the bishop Venerius, against the Origenist Ughellus.—*It. Sacr.* tom. iv. p. 48.

MILAN (451). Held in 451, convoked by Eusebius, Bishop of Milan, at the request of St Leo the Great. All the suffragans of Milan were present, in all twenty bishops, amongst whom were Crispinus of Pavia, Maximus of Turin, Abundius of Como, Optatianus of Brescia. The letter of the pope to Eusebius was read; the legates then made a report of what was passing in the East, and especially of the miseries arising from the acts of the Latrocinium at Ephesus; afterwards the celebrated letter of St Leo to Flavianus was read, and the council unanimously declared that it contained the true doctrine of the Catholic Church upon the subject of the Incarnation, and that it was built upon the teaching of the prophets, evangelists, and apostles. At the same time they decreed that all who should oppose this doctrine should be anathematised. Finally, a synodal letter was addressed to the pope, filled with expressions of esteem and respect.—Tom. iii. Conc. p. 1486.

MILAN (1287). Held September 12th, 1287, by Otto, the archbishop, assisted by eight of his suffragans and the deputies of all the chapters of the province; ten canons were published, in which they ordered the observation of the papal constitutions and the laws of the emperor, Frederick II., against heretics. Abbots and abbesses, monks and nuns, were ordered to observe the rule of St Benedict, or that of St Augustine, and monks were forbidden to enter nunneries. The power of building churches and oratories was declared to be solely in the hands of the bishops.—Tom. xi. Conc. p. 1333. *Muratori, Rer. Ital.* tom. iv.

MILAN (1291). Held November 27th, 1291, by archbishop Otto Visconti, with his suffragans, to take measures for the recovery of the Holy Land, which had been lost by the capture of Acre, May 18th, in this year. Twenty-nine canons relating to the crusades to the East were published. —Tom. xi. Conc. p. 1361. *Muratori, Rerum Italicarum Script.*, vol. viii. (Milan, 1726.)

MILAN (1565). The first of the provincial councils of Milan, under St Charles Borromeo, was held in September, 1565. It was composed of Cardinal Guy Ferraro, the

Bishops of Alba, Vigevano, Tortona, Casal, Cremona, and others. Borromeo, who presided, although very young at the time, directed all the decrees, and encouraged the older bishops to observe them, and to watch over their flocks and their churches.

In the first session, Borromeo made a Latin speech upon the need of provincial councils. The decrees of Trent were confirmed, and the execution of them recommended. Several statutes and ordinances concerning ecclesiastical discipline and the reform of the Church were drawn up, amongst which all that concerns the life and conduct of bishops is especially laid down. The constitutions of the council are divided into three parts. In the first, comprising twelve chapters, are contained excellent rules for the preaching of God's Word; others treat of the worship due to images, and of the proper method of keeping the festivals; others forbid any sort of scenic representation of our Lord's passion, whether in church or elsewhere. In the second part are contained sixty-eight articles upon the sacraments, the life of bishops and clerks, &c., and matters relating to ecclesiastical duties. The third relates to places of charity and piety, such as hospitals, monasteries, and the duties of nuns, &c.; forbids all intercourse with Jews. Penalties were enacted against those who should violate these constitutions. The three last contain fifteen chapters. —Tom. xv. Conc. p. 242.

MILAN (**1569**). The second provincial council of Milan, under St Charles Borromeo, was held April 24th, 1569. Three chapters were published.

1. Contains twenty-nine decrees upon various subjects, viz., the administration of the sacraments, the duty of bishops to cause a good Catechism to be printed for the use of children, the qualifications of godparents, the denial of Christian burial to public usurers, &c.; the prohibition of Pius V. to physicians to visit a patient more than three times who will not confess was removed.

2. Contains thirty-six decrees concerning the mass and the holy offices. Amongst other things ruled, it is decreed, that clerks may not pass from one diocese to another without the bishop's leave; that churches may not be ornamented with tapestry and indecent pictures; that old and worn-out copies of the Sacred Scriptures in churches be

burned, and not put to any profane use; orders bishops to take care that lay persons do not build their houses against the walls of the church; that the bishop shall visit his seminary every three months.

3. Contains twenty-two regulations concerning the temporalities of the Church and her rights; it is declared that a bishop ought not to accept indifferently all resignations; that he ought to hinder the appropriation to any other purpose of funds intended for the fabric of the church.

Three decrees relate to nuns; two direct the bishop to forbid, under anathema, to take or receive any sum on account of taking the veil, and that the bishop shall prescribe after the woman has taken the veil what sum shall be paid for her maintenance.—Tom. xv. Conc. p. 337.

MILAN (1573). The third provincial council of Milan, under St Charles Borromeo, was held April 24th, 1573; twenty canons were published relating to the proper observation of festivals, the establishment and visiting of schools, the administration of the sacraments, the celebration of the holy office, the duties of curates, canons, monks, &c.

Canon 15. Strictly forbids women to enter the church without a veil.—Tom. xv. Conc. p. 365, &c.

MILAN (1576). The fourth provincial council of Milan, under St Charles Borromeo, was held May 10th, 1576. Eleven bishops were present with the apostolic visitor general. The acts of the council are divided into three parts:—

Part 1. Relates to the faith and points of doctrine, and contains twenty-six canons, of which:—

2. Treats at length of relics, the bodies of saints, miracles, and images.

11. Treats of churches, forbids any window so built that a person outside may be able to see the celebration of the holy mysteries. Orders the holy water stoop to be *within* the church on the right hand.

13. Of sepulchres; forbids them in churches without the bishop's permission, and on no account whatever in the choir.

14. Orders the erection of a cross in every churchyard.

15. Directs that there shall be at least two bells in every parish church.

17. Allows to teach children in church the rudiments of the Christian faith, but forbids all secular teaching.

24. Orders that the church bells be rung in time of storm and tempest, both to drive off the visitation, and that the people hearing them may come to church to pray, or at least may pray at home.

25. Of preaching the word of God.

Part 2. Treats of the administration of the sacraments, of pilgrimages, of processions, funerals, and distributions.

Part 3. Relates to bishops and other clergymen, their duties, studies, way of life, &c., &c., and contains fourteen canons.

In canon 1. Bishops are ordered always to dress in black on Fridays, and other minute distinctions are given concerning their life and conversation.

2. Relates to the life, &c., of clerks.

4. Of the provincial synod.

5. Of the diocesan synod.

10 and 11. Of regulars.—Tom. xv. Conc. p. 408.

MILAN (1579). The fifth provincial council of Milan, under St Charles Borromeo, was held in 1579. The acts of this council were also divided into three parts.

Part 1. Contains eleven chapters, comprising instructions as to preaching, doctrine, vows, indulgences, &c., and treating of each sacrament singly.

Part 2. Containing thirty chapters, treats of the care due to the sick in time of the plague, of the duty of curates, magistrates, monks, and fathers of families under such circumstances to provide both spiritual and temporal assistance; treats also of the course to be adopted in monasteries attacked with this scourge. Nothing that could be done under such a visitation was omitted to be laid down by the archbishop, who had had ample experience in the matter.

Part 3. Contains twenty chapters, after speaking in detail of the sacraments, of orders and marriages, goes on to speak of seminaries, the duties of examiners, the life of the clergy, residence, the care of churches and their furniture, synods and visitations, and episcopal officers.

Fifteen bishops subscribed the acts of this council, and all the estates of the province were present.—Tom. xv. Conc. p. 556.

MILAN (1582). The sixth provincial council of Milan, under St Charles Borromeo, was held in 1582, and was

attended by nine bishops. In opening the council the archbishop exorted the bishops present to lead an apostolic life. The decrees of the council are contained in thirty-one chapters. The most remarkable are those which condemn the readers of bad books, and all intercourse with heretics, and those relating to the conduct of Divine service, the sacraments, visiting the sick, processions, funerals, synods, the instructions to be given to soldiers, &c. One article condemns to excommunication nuns who shall admit any one, man or woman, within their walls to converse, unless with the bishop's permission.[1]—Tom. xv. Conc. p. 706.

MILEVIS (or Council of Africa) (**402**). [*Concilium Milevitanum.*] Held August 27th, 402, Aurelius of Carthage presiding. The canons of Hippo and Carthage were confirmed, and five canons of discipline published, which are contained in the African Code.

1. Confirms the ancient rule of the African Church, that the younger bishops shall give place to those of older standing, excepting the primates of Numidia and Mauritania, who always took precedence of all other primates of whatever standing. (*See* C. AFRICA, 402).—Tom. ii. Conc. p. 1323.

MILEVIS (**416**). Held in 416, towards the autumn. This was a provincial council of Numidia, and sixty-one bishops of the province attended. These bishops having learned the proceedings at the Council of Carthage of the same year, wrote a synodal letter to Pope Innocentius, in which, after enlarging upon the enormity of the heresy which denied the necessity of prayer in the case of adults, and of baptism in that of children, and after showing how worthy it was of the notice and censure of the Church, they entreated him, since the salvation of Pelagius and Celestius could not be secured, that he would provide for that of others by condemning these heretics. Amongst the names attached to this letter are those of Silvanus of Summa, primate of the province; Alypius, St Augustine, Severus of Milevum,[2] Fortunatus of Cirtha, and Possidius of Calama. St Augustine also wrote another letter, in the name of five bishops.

[1] It is impossible, in a work of this nature, to give any adequate analysis of the statutes published in these six synods of Milan, owing to their extent and minuteness of detail; but they are, in many respects, admirable.

[2] Milevis? Newman's *Trans.* gives the former. See also Fleury, p. 276.

Innocentius, in reply to the letters of the fathers at Carthage and Milevis, praised the zeal and pastoral care of the African bishops, briefly established the true doctrine of grace, and condemned Pelagius and Celestius with their followers, declaring them to be separated from the Catholic Church. He also replied to the letters which St Augustine and the four bishops, Aurelius, Alypius, Evodius, and Possidius had addressed to him. These letters of Innocentius were written in a council held at Rome upon the subject in January, 417.—Tom. ii. Conc. p. 1537.

Twenty-seven canons of discipline, found in the collections under the name of canons of Milevi, are attributed to this council.

MISRA, *see* CAIRO.

MONTPELLIER (1162). [*Concilium Montispessulani.*] Held in 1162, by Pope Alexander III., assisted by ten bishops. Here the anti-pope, Victor (Octavianus), and his followers, were a second time excommunicated. At the same time the pope issued a bull withdrawing the monastery of Veselisse from the jurisdiction of that of Clugny, which had taken part against him.—Tom. x. Conc. p. 1410.

MONTPELLIER (1195). Held in December, 1195; Michael, the pope's legate, with many prelates of the province of Narbonne, attended. Several regulations were published; the observation of the "Trève de Dieu" ordered, indulgences granted to those who marched into Spain to fight against the infidels. Modesty in dress and frugality at table were recommended to the clergy, especially at that time, in order to appease the wrath of God. The bishops were left to use their own discretion as to employing interdicts to exterminate the heresy of the Albigenses.—Tom. x. Conc. p. 1796.

MONTPELLIER (1215). Held in January, 1215, by the legate, Peter of Beneventum; the Archbishops of Narbonne, Auch, Embrun, Arles, and Aix, twenty-eight bishops, and several barons were present. Count Simon of Montfort, who could not attend the council owing to the hatred which the people of the place had towards him, betook himself every day to a house of the Templars, just outside the town, and here the bishops consulted with him. The question before the council was the disposal of the city of Toulouse and the other places conquered by the Crusaders,

and it was decided that they should be granted to Simon of Montfort, the pope consenting. Forty-six canons were published, relating partly to the immodest dress of some monks or secular clergy. Bishops were ordered to wear a long dress with the rochet whenever they walked abroad, and even at home when giving audience to strangers. The clergy were forbidden to dress in green or red, and the regular canons are directed always to wear the surplice over their dress. Canons and beneficed clergymen were forbidden to use bridles or leggings embroidered with gold.

Canon 22, directs monks to give away what remains from their table.—Tom. xi. Conc. p. 183, and Append. p. 2330.

MONTPELLIER (1224). Held in August, 1224, composed of all the bishops of the province, under the Archbishop of Narbonne, to consider of the propositions of peace made by Raymond, Count of Toulouse, and the Albigenses. Raymond promised to keep the Catholic faith, and to cause it to be held throughout his territories, to purge out from them all heretics, to restore the Church to her rights, to preserve her liberties, and to pay within three years fifteen thousand marks as an indemnification for what she had suffered, upon this condition, that the Count of Montfort should relinquish his pretensions to the lands of the county of Toulouse; but Amauri, who pretended to be Count of Toulouse, in virtue of a decree of Innocentius III. given in the Council of Lateran, wrote to the bishops, and represented to them, that as he hoped to be able to bring the Albigenses into subjection, it would be a scandal to the whole Church should they enter into any agreement with Raymond.

The council appeared to have acquiesced in his view of the matter, and the offer of Raymond was rejected.—Tom. xi. Conc. p. 289, and Append. 2334.

MONTPELLIER (1258). Held on September 6th, 1258, by James, Archbishop of Narbonne. Eight statutes were published.

1. Excommunicates *ipso facto* all who usurp the property of the Church, and insult the persons of the clergy.

2. Forbids bishops to give the tonsure or holy orders to persons not of their own diocese.

3. Declares that clerks not living as clergymen ought, or carrying on any business, shall lose their privileges.

5. Forbids Jews to exact usury.

6. Forbids bishops to give letters to mendicant friars to authorise their begging before the friars have obtained leave of the metropolitan.—Tom. xi. Conc. p. 778.

MOPSUESTIA (550). [*Concilium Mopsuestanum.*] Held by John, Bishop of Anazarba, June 17, 550, by order of the emperor Justinian, on account of the troubles excited by the three chapters; nine bishops were present. Examination was made whether the name of Theodore of Mopsuestia was to be found in the diptychs of that church, and if not, whether it had been there within the memory of man. It appeared from the testimony of irreproachable witnesses far advanced in years, that his name either had never been inserted, or had been erased before their time. Notice of this was sent to the pope and the emperor.—Tom. v. Conc. pp. 406 and 491.

MOSCOW (1500). [*Concilium Moscoviense.*] The metropolitan Simon held a synod at Moscow about the year 1500. It was decreed that monasteries for men and for women should be separated; monks were forbidden to perform divine service, and widower clerks to consecrate the holy mysteries in the latter monasteries; unworthy clerks were sentenced to be degraded; all payments on account of ordination were forbidden.—*Mouravieff* by Blackmore, p. 92.

MOSCOW (1551). Held in 1551 by the Czar, Ivan the Terrible; all the Russian bishops attended, and the metropolitan of Moscow; Macarius presided. The Czar himself opened the synod by a speech, in which he exhorted the bishops to use all the understanding, knowledge, and ability each one possessed in their deliberations; promising that he would be ready to join and support them in correcting what was amiss, or in confirming what was well established, according as the Holy Spirit should direct them. He then put them in mind how in the year in which he was crowned he had charged all bishops and hegumens to collect the lives of the saints of their various dioceses or monasteries, and how that twenty new names had been in consequence glorified as saints in the Church.

The council then repeated and confirmed the decree, ordering that the memory of these saints should be celebrated in the Church.

After this the Czar required of the council a reply to various questions relating to the external and internal discipline of the Church; whereupon they delivered a long answer, divided into one hundred chapters, which caused this assembly to be known ever after by the name of "the Council of the Hundred Chapters." These chapters appear not to have been signed by any Russian bishop, nor to have been submitted to the œcumenical patriarch for approval; and it is curious that Macarius himself, who presided at the council, makes no mention of it in his Books of the Genealogies, in which he relates the history of affairs both in Church and State. These chapters give countenance to some superstitious customs and local errors, which in after years produced lamentable schisms.

In this council, moreover, the correction of the Church books, which was afterwards actually performed by the patriarch Nikon, was first proposed.—*Mouravieff*, Blackmore's trans., p. 103.

MOSCOW (1655). Held in the palace of the Czar at Moscow in 1655, by the Czar Alexis; Nikon, the patriarch of Moscow, presiding. The object of the council was the correction of the service-books, &c., of the Russian Church. Nikon, soon after his appointment to the patriarchate, had his attention drawn to the great alterations which had crept into the books then in use, which in many places, and even in the creed itself, differed from the ancient Greek and Sclavonic copies; he therefore induced the Czar to convoke this council, at which the following metropolitans, Macarius of Novogorod, Cornelius of Cazan, Jonah of Rostoff, Silvester of the Steppes, and Michael of Servia were present, together with three archbishops and one bishop. The unanimous decision of the council was, that "the new books should be corrected by the old Sclavonic and Greek MSS., and that the primitive rule of the Church should be in all things adhered to."

This decision was confirmed in a council of Greek bishops, convened at Constantinople by the patriarch Paisius, whose judgment the Russian bishops had requested. Upon this the Czar and the patriarch procured an immense number of MSS. and books from Mount Athos, by means of which and other assistance the revision of the Russian service books was completed.—*Mouravieff*, p. 204.

MOSCOW (1667). Held in 1666 or 1667. Nikon, the patriarch, having, by means of his enemies, fallen into disgrace with him who had formerly been his great friend and patron, the Czar Alexis, had, some years before, in a moment of irritation, abruptly renounced the patriarchate. This step had given rise to such disorders in the Church, that Alexis, in order to re-establish peace, was obliged to invite the Eastern patriarchs to form a court for his trial. Two of whom, viz., Paisius of Alexandria and Macarius of Antioch, accordingly arrived, and were received with great honour. Besides the Eastern patriarchs, there were present at this council four Russian metropolitans, viz., Pitirim of Novogorod, Laurentius of Kazan, Jonah of Rostoff, and Paul of the Steppes; six Greek metropolitans, viz., those of Nicea, Amasia, Iconium, Trebizond, Varna, and Scio; the metropolitans of Georgia and Servia; six Russian and two other archbishops; and, lastly, five bishops, and fifty archimandrites, hegumens, and arch-priests, besides monks and others. Before this council Nikon was solemnly cited to appear, and having made every preparation as for death, he came in his character of patriarch, with his cross borne before him; finding no place prepared for him upon a level with the seats of the Eastern patriarchs, he refused to sit, and remained standing. His accusation was read, with tears, by Alexis himself; it was to the effect, that he had, by his unlawful retirement and capricious conduct, been the cause of grievous evils and disorders in the Church. A week was spent in deliberating upon his case, and in searching for precedents which had occurred in the Church of Constantinople. After which Nikon was summoned before the council; having heard his accusation read, sentence was passed upon him to the effect that he should be degraded, retaining only the rank of a monk, and that he should pass the rest of his life in penance in a remote monastery. One voice only, that of an excellent bishop, Lazarus of Chernigoff, was raised in opposition to this cruel judgment.—*Mouravieff*, p. 227.

MOUSON (948). [*Concilium Mosomense.*] Held January 13th, 948. Ruotbert, Archbishop of Treves, his suffragans, and some other bishops, decreed that Artaud should keep possession of the See of Rheims; and that Hugo, who refused to appear at the council, as he had previously refused

at Verdun, should be deprived until he should appear before the general council (appointed to be held on the 1st August), and justify himself. (*See* C. VERDUN, 947.)—Tom. ix. Conc. p. 622.

MOUSON (995). Held June 2, 995. John XV., offended at the deposition of Arnulphus, and the election of Gerbert (afterwards Pope Sylvester II.) to the see of Rheims, sent Leo, abbot of St Bonifacius, into France as his legate, who assembled this council. No other prelates, however, attended, but the Archbishop of Treves, and the bishops of Verdun, Liege, and Munster, all of them from Germany. The legate took his seat in the midst of them, and the Archbishop Gerbert, being the party accused, was placed opposite to him. Gerbert defended himself with eloquence, and declared that he had been raised to the archbishopric without his own concurrence. The sentence of the council was, that he should abstain from the exercise of his archiepiscopal and sacerdotal functions until the matter should have been brought before the Council of Rheims, convoked for the following July. This council, however, was not held so early, and whilst Hugo Capet lived, Gerbert remained archbishop, and Arnulphus a prisoner at Orleans. (*See* C. RHEIMS, 991.)—Tom. ix. Conc. p. 747.

N.

NANTES (579). [*Concilium Nannetense.*] Held in 579. In which Nantinus, the nephew of Maracharius, a former bishop of Angoulême, who had been murdered, promised to desist from persecuting Heraclius, the bishop of that see, and to restore the property which his uncle had left to the Church, but which he (Nantinus) had seized. He afterwards refused to fulfil his engagement, and was a second time excommunicated.—Greg. Turon. *Hist.*, lib. v. cap. 37. *Sirmondus*, Tom. i. Conc. Gall.

NANTES (660). Held about the year 660, as Pagi has shown (according to Labbe about 658). St Nivardus of Rheims presided. Twenty canons were published.

1. Directs parish priests to send away wanderers from neighbouring parishes who came to their churches on Sundays and holy days to the neglect of their own pastors; also directs them to drive out of the Church those who refused to be reconciled with their enemies.

3. Forbids priests to live in the same house with any women whatever; also forbids women to go near the altar, or to wait upon the priests there, or to be seated within the chancel rails.

5. Forbids to give absolution to the sick, except upon condition that they promise to do suitable penance, in case of their recovery.

6. Forbids any fee for burials.

8. Forbids a priest to have charge of more than one church.

9. Orders that some of the bread offered for the Holy Eucharist be blessed, and given to the non-communicants.

10. Orders that all oblations and tithes be divided into four portions.

12. Permits divorce in case of adultery, but forbids the husband to marry again during the life of his wife so divorced on account of adultery. Orders seven years' penance for the sin of adultery.

19. Declares it to be offensive to the laws of God and man for women to attend public meetings without necessity, and forbids nuns and widows to do so without their bishop's permission.—Tom. vi. Conc. p. 486.

NANTES (1127). Held about the year 1127, under the Count Conon; Hildebert, Archbishop of Tours, presiding. It was ruled that children by an incestuous marriage should have no share in the succession of their parents. That the children of priests should not receive holy orders except they should first have taken monastic vows. Anathema was pronounced against those who plundered shipwrecked property.—Tom. x. Conc. p. 918.

NANTES (1264). Held in 1264; Vincent, Archbishop of Tours, presiding. Nine canons were published.

2. Forbids the number of monks in any priory or abbey to be diminished.

5. Forbids to set more than two dishes before the bishop in visitation, and orders that if more have been prepared they shall be given to the poor.

6. Forbids pluralities.

7. Forbids, under pain of excommunication, to demand toll of the clergy.—Tom. xi. Conc. p. 826.

NAPOLI (in PALESTINE) (1120). [*Concilium Neapolianum.*] Held in 1120, at Napoli or Naplouse, supposed to

be the ancient Samaria, convoked by the patriarch Guermondus and King Baldwin; about ten prelates and some lords attended. An exhortation was made to the people to reform their lives, in order to appease the anger of heaven; also twenty-five canons were published, which are lost.—Tom. x. Conc. p. 884. *Guill. Tyrr.*

NARBONNE (589). [*Concilium Narbonense.*] Held in 589; composed of eight bishops, from that part of Gaul which was in the hands of the Goths, whose king was Reccaredus; Migetius, Archbishop of Narbonne, presided. The acts of the Council of Toledo (589) were received; and fifteen canons were published.

1. Forbids the clergy to wear purple.

2. Orders the Gloria Patri to be sung at the end of each psalm, and at the end of each division of those psalms which, on account of their length, were divided. [This was ordered as being a concise declaration of the true faith against the Arians.]

3. Suspends and excommunicates those of the clergy who loiter in public places chattering.

4. Inflicts a fine upon a freeman doing any servile work on Sunday, and if a slave, sentences him to receive one hundred lashes.

5. Forbids clerical conventicles or private meetings of the clergy.

9. Forbids Jews to sing psalms whilst carrying their dead to the grave.

12. Forbids the priest, except on account of illness, to leave the altar during mass.

13. Orders the subdeacons and clerks, whatever their age, to attend to the curtains hung at the church doors, besides their other duties.

14. Excommunicates those who keep conjurors in their houses, and commands to sell conjurors, after having publicly beaten them, and to give their price to the poor.—Tom. v. Conc. p. 1027.

NARBONNE (791). Held in 791,[1] against the heresy of Felix of Urgel, who taught that our Lord was merely the *adopted* Son of God according to the *flesh*, but the *true* Son of God as to His *divinity* This error was condemned sub-

[1] The date assigned to this council in the Collection of Councils is 788.

sequently in the councils of Ratisbon, Francfort, and Rome. Twenty-six bishops and the deputies of two others attended; but it does not appear that Felix, who was present, was condemned.—Tom. vii. Conc. p. 964.

NARBONNE (**1054**). Held August 28th, 1054; ten bishops, a large number of abbots, clerks, nobles, and laymen being present. The "Pax Dei" was confirmed, and twenty-nine canons published, in which temporal penalties were joined to spiritual.—Tom. ix. Conc. p. 1072.

NARBONNE (**1055**). Held October 1, 1055, against Guillermo Bernardez and other usurpers of Church property.—*Esp. Sag.* tom. xxviii. p. 145.

NARBONNE (**1090**). Held March 20, 1090, by Archbishop Dalmatius.

NARBONNE (**1227**). Held in Lent, 1227; Peter, Archbishop of Narbonne, presiding: twenty canons were published. The second, third, and fourth relate to excommunicated persons and to the Jews: the latter, in canon 3, are directed to carry upon the bosom the figure of a wheel to distinguish them; are forbidden to work on Sundays and festivals. Canon 4 orders them to pay yearly at Easter a certain sum for each family, as an offering to the parish church.

13, 14, 15, 16. Are directed against heretics, and charge the bishops to station in every parish spies to make inquiry into heresies and other notorious crimes, and to give in their report to them. Count Raymond, the Count de Foix, the Viscount Besiers, the people of Toulouse, and all heretics and their abettors, were publicly excommunicated, and their persons and property given up to the attacks of the first aggressor.—Tom. xi. Conc. p. 304.

NARBONNE (**1235**). Held in 1235. The archbishops of Narbonne, Arles, and Aix, assisted by several other prelates, by the pope's command, drew up a grand rule concerning the penances, &c., which the preaching friars (lately appointed inquisitors in those parts), should impose upon heretics, *i.e.*, upon those whom they had exempted from prison on account of their having surrendered themselves within the specified time of grace, and given information against themselves and others. They were directed to come to church every Sunday, bearing the cross, and to present themselves to the curate between the singing of the

epistle and gospel, holding in their hands the rod with which to receive discipline; to do the same at all processions; to be present every Sunday at mass, vespers, and sermons; to carry arms at their own expense in defence of the faith and of the Church against the Saracens, &c. Those heretics who had not so surrendered themselves, or who in any other way had rendered themselves unworthy of indulgence, but who nevertheless submitted to the Church, were ordered to be imprisoned for life; but as their number was so great that it was impossible to build sufficient prisons to contain them, the preaching friars were permitted to defer their imprisonment until they had received the Pope's instructions. As for those who refused obedience, who would neither enter the prison nor remain there, they were abandoned to the secular arm without further hearing, as were also the relapsed. The rest of these twenty-nine canons are conceived in the same cruel spirit.—*Fleury.* Tom. xi. Conc. p. 487.

NARBONNE (1374). Held April 15th, 1374; Peter, Archbishop of Narbonne, presiding. Twenty-eight canons were published. The first four relate to the holding of provincial councils; the fifth directs that they who take upon themselves to preach, &c., without mission shall be seized.

16. Enacts penalties against those who do not inform against blasphemers of God, the Virgin, and the saints.

26. Forbids burial to the excommunicated.

27. Grants an indulgence to those who pray for the pope. —Tom. xi. Conc. App. 2493.

NARBONNE (1430). Held May 29th, 1430, in the chapel of St Mary Magdalene, in the palace of the archbishop; Peter, Bishop of Castres, presiding, in the place of Francis, the archbishop. The bishops of Besiers, Carcassone, Lodéve, Usez, and Agde were present, together with the proctors of others who were absent. A remonstrance was presented to the Archbishop of Narbonne through the President, from the bishops of Besiers, Usez, Agde, and Maguelona, and from others, complaining of the power and authority usurped by the said archbishop over his suffragans, and of his interference with their jurisdiction. It begins with a full declaration of the entire and unlimited control vested in each bishop over his own diocese, and

declares that it is the special duty of the bishops who preside in the Church of God to defend and vindicate the unity of the Church, in order to prove that the episcopate is one and undivided. In the end the president declared that the remonstrance must be sent to Rome for the judgment of his holiness.—Mart., *Thes. Anec.*, Tom. iv. Col. 351.

NARBONNE (1551). Held in 1551; Alexander Zerbinet, vicar-general of the Cardinal-Archbishop of Narbonne, presiding. Sixty-six canons were published, with a preface.

1. Contains a confession of faith.

The eight following relate to the qualifications of candidates for orders.

10. Forbids to ordain men who are the victims of any noxious disease, or who are maimed, or who cannot speak plainly.

13 to 24. Relate to the habits, life, &c., of the clergy; order the tonsure to be large; long dresses; forbid them to frequent taverns, to play with dice, &c.

27. Insists on residence.

36 and 37. Command the attendance of all parishioners at mass, and forbid preaching without the bishop's permission.

45. On the celebration of mass, the hours, and other divine services.

46 and 47. Forbid shows, dances, &c., in churches on festival days.

52. Directs medical men to exhort their patients to confess to their priests.—Tom. xv. Conc. p. 5.

NARBONNE (1607). Held in 1607, by Louis de Vervins, Archbishop of Narbonne, and seven other bishops. Forty-nine canons of faith and discipline, similar to those enacted in most of the synods held after the Council of Trent, were published.

Canon 2. Forbids any person to have in the house or read, any Bible translated into the French tongue, without the bishop's consent in writing.

8. Orders that blasphemers of God and the saints shall be excommunicated.

9. Contains good directions for the observance of festivals.

37. Orders that the collection of money in church shall

be made before the consecration, lest the congregation should be disturbed at such a moment.

39. Forbids dancing, and eating, and buying, and selling in churches; also forbids dogs in churches; orders cleanliness, &c.—Tom. xv. Conc. p. 1573.

NEOCESAREA (in PONTUS) (**314**). [*Concilium Neocesarense.*] Held about the year 314, shortly after the Council of Ancyra. It was composed of nineteen bishops, ten of whom were the same who assisted at the latter council. Vitalis of Antioch is believed to have presided. Fifteen canons of discipline were published.

1. Enjoins the degradation of priests who marry after ordination.

2. Deprives of communion through life women, who having married two brothers, refuse to dissolve the marriage.

6. Permits to baptise women with child whenever they will.

7. Forbids priests to be present at the second marriage of any person.

8. Forbids to confer orders upon a layman whose wife has committed adultery; orders that if she has committed adultery after his ordination, he shall put her away, and declares that if he shall continue to live with her, he cannot retain the ministry committed to him.

11. Forbids to admit any one, however well qualified, to the priesthood under thirty years of age, because the Lord Jesus Christ at that age began His ministry.

13. Directs that, where both are present, the city priests shall celebrate the Holy Eucharist in preference to those from the country.

14. Declares that the Chorepiscopi are after the pattern of the Seventy, and permits them to offer.

15. Orders that there shall be seven deacons in every city, as is proved by the book of Acts.—Tom. i. Conc. p. 1480.

NESTERFIELD (**703**). [*Concilium Nesterfeldense.*] Held about the year 703, under Bertwald, Archbishop of Canterbury, in which Wilfred of York was a second time deposed; he appealed to Rome, and his case was considered in a council held there in this year. (*See* C. of ROME, A.D. 678 and 703.)—Inett., *Orig. Anglicanæ*, vol. i. p. 133.

NEWMARKET (1161). [*Concilium apud Novum Mercatum.*] A council was held in July, 1161, by Henry II., King of England, in which Alexander III. was recognised as pope, and Victor the anti-pope condemned. Binius and others call this an English council; Labbe, on the contrary, states that it was held at Neufmarché, in Normandy, in the diocese of Rouen.—Tom. x. Conc. p. 1406.

NEW YORK (1792). Held in the autumn of 1792. Bishops Seabury, White, Provost, and Madison, were present. Dr Claggett was consecrated bishop in Trinity church, being the first consecration performed in North America. The ordinal of the Church of England was reviewed, and, with some alterations, adopted. The principal difference of opinion existed with regard to the use of the words "Receive ye the Holy Ghost," and "Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained," in the Office of Ordination of Priests. Bishop Seabury strongly advocated the retention of the original form, without admitting the use of any alternative form. The latter arrangement was, however, agreed to.

An extraordinary scheme for effecting a union with the Methodists was broached by Bishop Madison, but rejected.[1]—Bp. White, *Memoirs*, pp. 30, 161.

NEW YORK (1832). A general convention of the Church in the United States of America was held in October, 1832, William White, D.D., Bishop of Pennsylvania, presiding over eight bishops; in which fifty-six canons for the government of the Protestant Episcopal Church in the United States of America were drawn up.

1. Recognises the three orders in the ministry.

2. On the election of bishops, was repealed in 1835.

3. Orders that every bishop elect shall, before consecration, produce to the house of bishops certain certificates of his election, from the convention by whom he is elected and others. Also contains the forms of testimonials to be

[1] This proposition embraced a declaration on the part of the Church convention that, "they were ready and willing to unite and form one body *with any* religious society which shall be influenced by the same *Catholic* spirit, &c." One is not surprised to find that "on the reading of this in the house of Clerical and Lay Deputies, they were astonished and considered it altogether preposterous," and "as a matter of indulgence," they allowed the bishops to withdraw their crazy project, "and no notice be taken of it."

given by the members of the diocesan convention, recommending the elect for consecration, and from the house of clerical and lay deputies in general convention. Further, orders that if the house of bishops consent to the consecration, the presiding bishop, with any two other bishops, shall proceed to consecrate, or any three bishops to whom he may communicate the testimonials.

4. Relates to the duties of standing committees.

5. Relates to the consecration of bishops during the recess of the general convention.

6. Permits the appointment of not more than one assistant bishop in a diocese, where the actual bishop is incapacitated; the assistant bishop, in every case, to succeed to the bishopric upon the death of the actual bishop.

7. Repealed by the third canon of 1838.

8. Forbids to confer deacons' orders on persons under twenty-one years; and priests' orders on persons under twenty-four; and to consecrate any one bishop under thirty years of age.

9. Repealed by the fourth canon of 1838.

10. Relates to the conduct required in candidates for holy orders.

11. Forbids any candidate for holy orders (being a lay-reader) to perform the service in the church without the bishop's licence, and in the latter case to use the absolution or benediction, and to wear the ministerial dress; directs that he shall officiate in the desk only, and shall not read any sermon of his own composition; no such unordained person to perform any part of the service thus, except in cases of peculiar necessity.

12. Enacts that where a bishop has reason to believe that a candidate for holy orders has been refused in any other diocese, he shall make inquiry as to the justice of the refusal. Every bishop having rejected a candidate to notify the same to all the other bishops.

13. Repealed by the fifth canon of 1838.

14. Repealed by the fifth canon of 1841.

15. Relates to the testimonials to be required of candidates of holy orders.

16. Extends the operation of the aforesaid canon relating to candidates for holy orders to persons coming from those

dioceses within the United States, in which the constitution of 1789 has not been acceded to.

17. Relates to deacons and their ordination.

18. Orders that candidates for priests' orders shall be examined in the presence of the bishop and two or more priests, on any leading studies prescribed by the house of bishops.

19. No person to be ordained priest without a sufficient title, or unless he be intended for a missionary, or be engaged as a professor, tutor, or instructor of youth in some college, &c.

20. Orders that ordinations shall be ordinarily held on the Sundays following the four Ember weeks.

21. Repealed by the third canon of 1835.

22. Relates to the ordination of clergymen for foreign parts.

23. Repealed by the sixth canon of 1841.

24. Relates to the case of clergymen coming from foreign countries, and called to officiate in churches in the American communion, in which Divine service is celebrated in a foreign language.

25. Relates to episcopal visitations; orders that they be made once in three years at least; the necessary expenses to be defrayed by the diocese so visited. Also orders the bishop to keep a register of his proceedings when visiting, and directs that the clergy in rotation shall supply the bishop's place in his absence in any parochial duties which belong to him.

26. Enacts that it shall be the duty of ministers to prepare persons for confirmation, to give notice of confirmation immediately upon receiving it themselves.

Also that it shall be the duty of the ministers and churchwardens to present to the bishop in visitation an account of the state of the congregation.

27. Orders that every bishop shall deliver a charge to his clergy at least once in three years, and that he shall from time to time also address pastoral letters to his people on some points of Christian doctrine, worship, or practice.

28. Orders parochial ministers to catechise diligently, and to inform the youth and others in the doctrines, constitution, and liturgy of the Church.

29. Declares it to be the duty of ministers to keep

registers of baptisms, confirmations, communicants, marriages, and funerals, and to make out and continue a list of all families and adults under his care.

30. Relates to the election and institution of ministers.

31. Forbids any clergyman, without permission, to officiate either by preaching, reading prayers, or otherwise, within the parochial care of another clergyman.

32. Provides for the resignation of bishops in extreme cases.

33. Relates to the dissolution of all pastoral connection between ministers and their congregations. Forbids to dismiss a minister, or a minister to leave his congregation against their will, without the concurrence of the ecclesiastical authority of the diocese.

34. Controversies between the ministers and the vestries and congregation of churches to be decided by the bishop and presbyter of the diocese, who may enforce the resignation of a minister upon reasonable conditions, when they deem the difference to be irreconcilable.

35. Repealed by the fourth canon of 1835.

36. No person to be permitted to officiate without first producing evidence of his ordination as a minister of the Protestant Episcopal Church of America.

37. Every minister to be liable to presentment and trial for any crime or gross immorality, and for violation of the constitution and canons of the Church, and on being found guilty, to be admonished, suspended, or degraded, according to the diocesan canons, until otherwise provided for by the general convention.

Section 2. Enacts that it shall be the duty of the bishop to inquire into the truth of any public rumour affecting the character of any clergyman, in order that further steps may be taken in that case against him.

38. Enacts that the bishop of the diocese shall displace from the ministry, in the presence of two or more clergymen, any minister declaring formally his renunciation of the ministry, and that he will no longer officiate; notice to be given of such displacement to every bishop.

39. Declares that when any one is degraded from the ministry, it is so entirely, and not merely from a higher to a lower order; that no degraded minister may be restored.

Notice of sentence of degradation to be sent without

delay to every minister and vestry in the diocese, and also to every bishop or standing committee.

40. Relates to the case of a clergyman of any one diocese charged with misdemeanour in another.

41. Directs that "all persons within this Church shall celebrate and keep the Lord's day in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."

42. (1.) Directs that wicked persons be repelled from the holy communion agreeably to the rubric.

(2.) Excuses the bishop to whom the minister repelling any one from the holy communion shall have given notice to that effect (according to the second rubric before the communion service), from instituting any inquiry, unless he shall receive a written complaint from the party so repelled. If he receive such complaint, he shall either at once restore the party complaining to communion, or institute inquiry.

(3.) Declares that persons guilty of very heinous offences may be deprived of all privileges of Church membership.

43. Declares the union of a congregation within any diocese with any other diocese to be null and void.

44. Relates to the mode of publishing authorised editions of the standard Bible of the American Church.

45. Orders the use of the Book of Common Prayer on all occasions of public worship, and forbids the use of any other prayers than those prescribed by that book.

46. Repealed by the sixth council of 1835.

47. Permits the bishop of each diocese to compose forms of prayer and thanksgiving for extraordinary occasions, and orders that the clergy of such diocese shall use them.

48. Orders that the secretary of the house of clerical and lay deputies shall keep a register of all the clergy of the Church, whose names and cures shall be given to him at every general convention by the bishop or standing committee.

49. Declares the right of calling special meetings of the general convention to be in the bishops. The presiding bishop to call the meeting with consent of the majority.

(2.) Declares that ordinarily the place of meeting of the special general convention shall be fixed on by the preceding general convention for its next meeting.

(3.) Declares that the deputies elected to the preceding general convention shall, ordinarily, be deputies at the special convention.

50. Relates to the mode of transmitting notice of all matters submitted by the general convention to the consideration of the diocesan conventions.

51. Repealed by the seventh canon of 1835.

52. Directs that the alms and contributions of the holy communion shall be deposited with the minister of the parish, or other appointed by him, and by him applied to such pious and charitable uses as he shall think fit.

53. Of the requisites of a quorum.

54. Repealed by the eighth canon of 1835.

55. Relates to the general theological seminary.

56. Declares all former canons of this convention not included in these canons to be repealed.

NEW YORK (1841). A general convention held in October, 1841; A. V. Griswold, D.D., bishop, presiding. Ten canons were published.

1. Of the treasurer of the convention.

2. Of a clergyman absenting himself from his diocese. Declares that if he be absent during two years without sufficient cause given to his bishop, the latter may, with the consent of the clerical members of the standing committee, suspend him.

3. Of the election of a missionary bishop to the office of diocesan bishop.

4. Of the trial of bishops.

Section 1. Enacts that a bishop may be presented to the bishops of the Church by the convention of his diocese, or by any three bishops; for any crime or immorality, for heresy, or violation of the canons or constitutions of the Church or diocese: declares that two-thirds of the diocesan convention must concur in the presentment.

Section 2. Orders the presentment to be addressed to the presiding bishop, who shall appoint a special meeting of the other bishops, of whom seven shall be a quorum. If the presiding bishop be the subject of the presentment, it shall be addressed to the next bishop in the order of seniority.

5. Of the preparatory exercise of a candidate for deacon's orders. Orders three different examinations of the candi-

dates in the presence of the bishop and two or more priests.

Section 4. Declares a clergyman liable to ecclesiastical censures for presenting a person for orders, without good grounds to believe that the requisitions of the canons have been complied with.

6. Of clergymen ordained by foreign bishops in communion with this Church, and desirous of officiating and settling in this Church. Orders such a clergyman before officiating, to exhibit to the minister or vestry a certificate signed by the bishop of the diocese, that his letters of orders are authentic, and given by some bishop in communion with the Church of America, and that he has given to the bishop sufficient evidence of his pious and moral character and theological acquirements: and that in any case, before he can be permitted to settle in any church or parish, or be received into union with any diocese of the Church as a minister thereof, he must produce to the bishop a letter of dismission under the hand and seal of the bishop with whose diocese he was last connected (which letter must be in substance that provided for in section 1 of canon 4, 1835), and must be delivered within six months after date.

Declares that when a clergyman has been so received he shall be subject to all the canonical provisions of the American Church, and that he shall not be so received into union without first subscribing, in the presence of the bishop of the diocese and two or more presbyters, the declaration contained in the seventh article of the constitution, and satisfying the bishop of his theological attainments.

Declares, further, that he must have resided one year in the United States from the date of his letters of dismission, before he can be entitled to settle in any church as canonically in charge of the same.

Section 2. Declares that if such foreign clergyman be a deacon, he must reside in the United States at least three years, and so obtain the requisite testimonials before he can be ordained priest. Repeals 23rd canon of 1832.

7. Of ministers removing from one diocese to another.

8. Of the mode of securing an accurate view of the state of the Church from time to time. Orders every minister to

present to his bishop on or before the first day of every annual convention, a statement of the number of baptisms, confirmations, marriages, and funerals, and of the number of communicants in his church. Such statements to be inserted in the journals of the house.

Section 2. Orders every bishop to state annually to the diocesan convention the names of the churches he has visited since the last convention, the number of persons confirmed, and of those who have been received as candidates for orders, ordained, suspended, or degraded, also the changes amongst the clergy. Such statement to be inserted in the journals of the convention.

Section 3. Orders that the journals of the different diocesan conventions shall be presented at the triennial general convention, together with such other papers as may tend to throw light upon the affairs of each diocese; and from these journals, &c., a report shall be drawn up by a committee appointed, which, when approved by the lower house, shall be sent up to the house of bishops, with a request that they will draw up and publish a pastoral letter to the members of the Church.

9. Of candidates for holy orders. Every candidate to give notice to the bishop. No person having been once refused as a candidate in any diocese, or who, having been admitted, has ceased to be a candidate, to be admitted as a candidate in any other diocese without a certificate from the bishop of the former diocese, declaring the cause why he was refused, or for which he ceased to be a candidate.

Every candidate to produce a certificate from the standing committee of the diocese, stating that they have sufficient cause to believe him to be pious, sober, and honest, that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and is a communicant in the same.

Testimonials to be laid before the standing committee to be signed by at least one presbyter and a respectable layman. In addition to such testimonials, satisfactory evidence to be given that the candidate is a graduate of some college, or that he has passed a sufficient examination before two presbyters appointed by the bishop in Natural and Moral Philosophy, Rhetoric, Latin, and the Greek

Testament. Permits the knowledge of Hebrew, Greek, and Latin to be dispensed with under extraordinary circumstances in persons not under twenty-seven years of age.

Declares also what inward and spiritual qualifications the Church requires in candidates.

Orders the names of accepted candidates to be recorded by the bishop in a book, and forbids to ordain any until after the expiration of three years from that time, unless the bishop, with the consent of the standing committee, shall deem it expedient to ordain in peculiar cases after one year.

Admitted candidates may be transmitted to another diocese on letters dismissory.

Candidates who do not within three years after their admission, apply for their first and second examination, or within five years for their third examination, to cease to be candidates.

Repeals 4th canon of 1838.

10. Of clergymen ordained by bishops not in communion with this Church, and desirous of officiating or settling in this Church. Requires from such clergymen a satisfactory certificate from at least two presbyters of the American Church; and that they shall within six months after their application for admission, in the presence of the bishop and two presbyters, subscribe the declaration in the seventh article of the constitution; after which the bishop may receive him.

NICEA (325). The first œcumenical council was held at Nicea, in Bithynia, in 325, by order of the Emperor Constantine, to appease the troubles caused by the heresy of Arius. Constantine, anxious to bring all the members of the Church to one faith, determined to assemble an œcumenical council by which the controversy then raging might be terminated; he therefore caused letters to be addressed to all the bishops of the Catholic Church, inviting them to meet at Nicea, and promising that everything necessary for their journey should be provided for them, and that he would himself be chargeable for all expenses.

The council was opened on the 19th of June. There were present, besides a very large number of priests and

deacons, three hundred and eighteen bishops[1] from Syria, Cilicia, Phœnicia, and Arabia; those of Palestine also attended, with those of Egypt, Thebais, Libya, and Mesopotamia. A Persian bishop also was present, and a Goth, also bishops from Pontus, Galatia and Pamphylia, Cappadocia, Asia, and Phrygia, Thrace, Macedonia, and Achaia, Epirus and Spain. The Pope Sylvester not being able, on account of his advanced age, to attend personally, sent his legates, two priests, named Vitus (or Victor) and Vincentius. Amongst the venerable names of those present, we find those of Hosius, Bishop of Cordova (whose signature appears first amongst the subscriptions to the acts of the council), Alexander of Alexandria, who brought with him St Athanasius, his deacon, then a young man; St Eustathius of Antioch, and St Macarius of Jerusalem. Of these Hosius, Alexander, and Eustathius acted as the presidents of the council. Besides these bishops, there were also present Paphnutius, Bishop of Upper Thebais, Potamon of Heraclea, Paul of Neocesarea, who had suffered the most fearful cruelties in the persecution; James of Nisibis, who had raised the dead to life; Amphion of Epiphania; Leontius, metropolitan of Cesarea in Cappadocia (called by contemporary writers the ornament of the Church); Hypatius of Gangra; Alexander of Constantinople; Protogenes of Sardica; and Alexander of Thessalonica. To these may be added Spiridon of Trimithus, Cæcilianus of Carthage, Nicholas of Myra in Lycia, and Eutychius of Amasea.

In this magnificent assembly some were remarkable by their wisdom and eloquence, others by their austere and rigid course of life, or their noble constancy in time of trial, many of them were distinguished by apostolic graces; many, as we have seen, bore in their bodies the marks of their sufferings in the cause of Jesus Christ.

But besides these holy men, there were other bishops (the number is said to have been but 22) who were supporters

[1] The number of bishops is variously given in the ancient writers; according to Eusebius, there were more than 250; Eustathius of Antioch, 270 *circ.* (Theod., *Hist. Eccl.* i. 7); St Athanasius, in his work on the Decrees of the Synod, 300, more or less; Sozomen, about 320: other accounts give 232. The general voice of the Church is in favour of the number 318, which is the estimate of Hilary of Epiphanius.

of Arius and his heresy, but who carefully concealed their errors. The most prominent of these were Eusebius of Cesarea in Palestine, Theodotus of Laodicea, Paulinus of Tyre, Gregory of Berytum, Aetius of Lydda, Theognis of Nicea, Eusebius of Nicomedia, Maris of Chalcedon, Secundus of Ptolemais, and Theonas of Marmorica.

The council having been opened on the 19th of June, a few days were occupied in preliminary discussions, previous to the solemn decision to be made in the emperor's presence. Arius himself was brought before the council, and questioned as to his faith and doctrine; he did not hesitate to maintain that the Son of God was a creature, made from nothing, that there was a time when He had no existence, that He was capable of His own free will of right and wrong. The bishops hearing these blasphemies with one accord stopped their ears, and cried out that such impious opinions were worthy of anathema together with their author,

On the 3rd of July, Constantine arrived at Nicea, and on the following day the bishops assembled in the hall of the palace, which had been prepared for the purpose. The emperor entered the assembly dressed in his imperial robes, but without guards, and accompanied only by those of his ministers who were Christians; he evinced the greatest respect for the bishops, tempering, says Tillemont, by the humility of his mien, the splendour of the imperial majesty.

One of the bishops (probably Eustathius of Antioch[1]) then addressed a discourse to him, in which he gave thanks to God for the blessings which He had been pleased to pour upon the emperor, who in his answer testified his joy at finding himself surrounded by such an august assembly, and exhorted the fathers to appease the divisions of the Church, declaring that he himself desired to appear in the council simply as one of the faithful, and that he freely left to the bishops the sole authority to settle the question of faith.

In the following sessions the detestable heresy which had destroyed the peace of the Church came under consideration: the emperor attended in person during the whole discussion; St Athanasius, although at the time but a deacon,

[1] Sozomen and others attribute it to Eusebius of Cesarea; probably *both* addressed the emperor,

drew the attention of the whole council by his marvellous penetration in unravelling and laying open the artifices of the heretics; he resisted Eusebius, Theognis, and Maris, the chief supporters of Arius, and evinced such zeal in defence of the true faith, that he attracted both the admiration of all Catholics and the bitter hatred of the Arian party.

The confession of faith which Eusebius of Nicomedia, the protector and follower of Arius, presented to the council, was rejected; this confession condemned only the most gross and evident blasphemies of Arius, without at all touching upon others. The fathers then, after mature deliberation, and after having diligently consulted all that the holy Evangelists and Apostles have taught upon the subject, proceeded to set forth the true doctrine of the Church in the Nicene creed, in which, in order to defy all the subtilties of the Arians, the council thought good to express by the term "consubstantial," ὁμοούσιος, the Divine essence or substance which is common to the Father and the Son.[1]

The celebrated confession of faith[2] was, according to St Athanasius, in a great measure composed by Hosius of Cordova. It was written out by Hermogenes, Bishop of Cesarea, in Cappadocia, and subscribed, together with the condemnation of the dogmas and expressions of Arius, by all the bishops present with the exception of a few of the Arians. When the Arians proposed their heretical creed, "all straightway rent it, calling it spurious and adulterated." "And when all accused them of betraying the faith, the Arians rose up in fear, and except Secundus and Theonas, excom-

[1] Socrates, l. i. c. 8, says, that all the bishops, except five; Baronius, that all except Eusebius of Nicomedia, and Theognis of Nicea, assented to the use of the word ὁμοούσιος. According to Theodoret Cave, Secundus of Ptolemais, and Theonas of Marmorica, alone refused, and Eusebius signed.

[2] "Credimus in Deum, Patrem omnipotentem, omnium visibilium et invisibilium Creatorem. Et in Dominum Jesum Christum Filium Dei, natum ex Patre, et Unigenitum, hoc est, ex substantiâ Patris, Deum ex Deo, Lumen de Lumine, Deum verum ex Deo vero, genitum non factum, et consubstantialem Patri per quem omnia facta sunt, tam in Cœlis quam in terrâ. Qui propter nos homines et propter nostram salutem descendit, et incarnatus est et homo factus est; passus est, et resurrexit tertiâ die; et ascendit in cœlos, venturus inde ad judicandum vivos et mortuos. Et in Spiritum Sanctum."

Eleven copies of this Creed in Greek are extant.

municated Arius." They condemned Arius, Theonas, and Secundus.—Theod., i. 7, given by Dr Pusey. *Councils*, p. 107.

The decision of the council having been laid before Constantine, he at once recognised in the unanimous consent of the bishops, the work of God, and received it with reverence, declaring that all those persons should be banished who refused to submit to it; upon which the Arians, through fear, also anathematised the dogmas condemned, and subscribed the faith laid down by the council; but that they did so only outwardly was shown by their subsequent conduct. Arius, however, was banished by Constantine's order to Illyria, where he remained until his recall, which took place five years after.

The main object of the council being thus achieved, the fathers proceeded to determine other matters which were brought before them: First, they considered the subject of the Meletian schism, which for some time past had divided Egypt, and they decreed that Meletius should keep the title and rank of bishop in his see of Lycopolis in Egypt, forbidding him however to perform any episcopal functions; also that they on whom he had conferred the priesthood should be first confirmed by a holier ordination, and admitted to the second rank after those who had been previously ordained by Alexander. Secondly, they decreed that throughout the Church the festival of Easter should be celebrated on the Sunday after the full moon which happens next after the 21st of March; and in order that no doubt or confusion on the subject might disturb the churches, the patriarch of Alexandria was directed to address in every year a paschal epistle to the patriarch of Rome declaring the proper day for celebrating Easter in that year. This arrangement was made because the Egyptians were considered to be by far the most correct astronomers of the period. The pope then communicated the time of Easter to all churches in his patriarchate.[1]—St Leo, *Ad Marcianum Imp.*

And, thirdly, they published twenty canons.

[1] The Syrians, Cilicians, and Mesopotamians were out of order in celebrating the Feast, and kept Easter with the Jews; the object of the council, therefore, in this matter was that the Feast might be everywhere celebrated in one day.

1. Excludes from the exercise of their functions those persons in holy orders who have made themselves eunuchs.

2. Forbids to raise neophytes to the priesthood or episcopate.

3. Forbids any bishop, priest, or deacon to have women in their houses, except their mothers, sisters, aunts, or such women as shall be beyond the reach of slander.

4. Declares that a bishop ought if possible to be constituted by all the bishops of the province, but allows of his consecration by three at least, with the consent of the absent bishops, signified in writing; the consecration to be finally confirmed by the metropolitan.

5. Orders that they who have been separated from the communion of the Church by their own bishop shall not be received into communion elsewhere. Also that a provincial synod shall be held twice a year in every province, to examine into sentences of excommunication. One synod to be held before Lent, and the second in autumn.

6. Insists upon the preservation of the rights and privileges of the bishops[1] of Alexandria, Antioch, and other provinces.

7. Grants to the Bishop of Ælia,[2] according to ancient tradition, the second place of honour, saving the authority due to the Metropolis (Cæsarea).

8. Permits those who had been ministers amongst the Cathari,[3] and who returned into the bosom of the Catholic and Apostolic Church, having received imposition of hands, to remain in the rank of the clergy. Directs, however, that they shall, in writing, make profession to follow the decrees of the Church; and that they shall communicate

[1] The sixth canon of Nicea, according to the version of Dionysius Exiguus, "Antiqua consuetudo servatur per Ægyptum, Libyam, et Pentapolim, ut Alexandrinus Episcopus horum omnium habeat potestatem; quia et urbis Romæ Episcopo parilis mos est. Similiter autem et apud Antiochiam ceterasque Provincias suis privilegia serventur Ecclesiis. Illud autem generaliter clarum est quod si quis præter Metropolitani sententiam fuerit factus Episcopus, hunc magna synodus definivit Episcopum esse non oportere," &c.

[2] Ælia Capitolina, the new city built by Ælius Hadrianus upon the site of Jerusalem, or near to it.

[3] "Cathari": a sect of the Novatians, who, as their name implies (like our own puritans), affected an extreme degree of purity.

with those who have married twice, and with those who have performed penance for relapsing in time of persecution. Directs, further, that in places where there is a Catholic bishop and a converted bishop of the Cathari, the former shall retain his rank and office, and the latter be considered only as a priest; or the bishop may assign him the place of a chorepiscopus.

9. Declares to be null and void the ordination of priests made without due inquiry, and of those who have, before ordination, confessed sins committed.

10. Declares the same of persons ordained priests in ignorance, or whose sin has appeared after ordination.

11. Enacts that those who have fallen away in time of persecution (in that of Licinius and those of the Paulianists and Novatians, p. 112), without strong temptation, shall be three years among the hearers, seven among the prostrators, and for two years shall communicate with the people without offering.[1]

12. Imposes ten years' penance upon any one of the military, who, having been deprived of a post on account of the faith, shall give a bribe, and deny the faith, in order to receive it back again.

13. Forbids to deny the holy communion to any one likely to die.

14. Orders that catechumens who have relapsed shall be three years among the *audientes.*

15. Forbids bishops, priests, or deacons to remove from one city to another: any one offending against this canon, to be compelled to return to his own church, and his translation to be void.

16. Priests or deacons removing from their own church, not to be received into any other; those who persist, to be separated from communion. If any bishop dare to ordain a man belonging to another church, the ordination to be void.

17. Directs that clerks guilty of usury shall be deposed.

18. Forbids deacons to give the eucharist to priests, and to receive it themselves before the priests, and to sit among the priests; offenders to be deposed.

[1] "Communicate with the people in prayer, without being admitted to the oblation"; *i.e.*, to the Holy Eucharist, according to Johnson's way of understanding it.

19. Directs that Paulianists[1] coming over to the Church, shall be baptised again. Permits those amongst their clergy who are without reproach, after baptism, to be ordained by the Catholic bishops: orders the same thing of deaconesses.

20. Orders that all persons shall offer up their prayers on Sundays and Pentecost[2] *standing.*

It was also proposed to add another canon, enjoining continence upon the married clergy; but St Paphnutius warmly opposed the imposition of such a yoke, and prevailed, so that the proposal fell to the ground.—*Soc.* l. i. c. xi. *Soz.* l. i. c. xxiii. Tom. ii. Conc. pp. 1-63, &c. Hammond, *Canons of the Church.*

NICEA (787). Held September 24th, 787,[3] by the Empress Irene and her son Constantine. Three hundred and seventy-five bishops were present from Greece, Thrace, Natolia, the Isles of the Archipelago, Sicily, and Italy. Pope Hadrian and all the Oriental patriarchs sent legates to represent them in the synod, those of Rome—Stephen and Theophylact—taking the first place: two commissioners for the emperor and empress also assisted at it. The causes which led to the assembling of this council were briefly as follows. The Emperor Leo (and afterwards his son Constantine Copronymus), offended at the excess of veneration often offered to the images of our Lord and the saints, made a decree against the use of images in any way, and caused them everywhere to be removed and destroyed. These violent and ill-advised proceedings raised an opposition almost as violent, and both the patriarch of Constantinople, Germanus, and the pope (Hadrian) defended the use of images, declaring them to have been always in use in the churches, and showing the difference between *absolute* and *relative* worship. However, in a council assembled at Constantinople in 754, composed of three hundred and thirty-eight bishops, a decree was published against the

[1] "Paulianists:" the followers of Paul of Samosata, condemned at Antioch. *See* council of ANTIOCH, A.D. 264. They did not baptise in the name of the Father, the Son, and the Holy Ghost.

[2] Pentecost here denotes the whole of the fifty days from Easter to Whitsuntide.

[3] This council was originally convoked to Constantinople, in the preceding year, and was opened on the 17th of August; but owing to the tumults raised by the Iconoclast party, it was dissolved.

use of images. But at this time Constantine Copronymus died, and Tarasius, patriarch of Constantinople, induced the Empress Irene and her son Constantine to convoke this council, in which the decrees of the council of 754 at Constantinople were set aside.

The first session was held on the 24th September,[1] in the church of St Sophia. Tarasius, the patriarch, spoke first, and exhorted the bishops to reject all novelties, and to cling to the traditions of the Church. After this, ten bishops were brought before the council, accused of following the party of the Iconoclasts. Three of whom, Basil of Ancyra, Theodore of Myra, and Theodosius of Amorium recanted, and declared that they received with all honour the relics and sacred images of Jesus Christ, the blessed Virgin, and the saints; upon which they were permitted to take their seats; the others were remanded to the next session. The 42nd of the apostolical canons, and the 8th of Nicea, and other canons relating to the reception of converted heretics, were read.

In the second session, September 26, the letters of Pope Hadrian to the empress and to the patriarch Tarasius were read. The latter then declared his entire concurrence in the view taken of the question by the Bishop of Rome, viz., that images are to be adored with a relative worship, reserving to God alone faith and the worship of Latria. This opinion was warmly applauded by the whole council.

In the third session, September 28, the confession of Gregory of Neocesarea, the leader of the Iconoclast party, was received, and declared by the council to be satisfactory; whereupon he was, after some discussion, admitted to take his seat, and with him the bishops mentioned above. Then the letters of Tarasius to the patriarchs of Alexandria, Antioch, and Jerusalem, and their replies, as well as the confession of Theodore of Jerusalem,[2] were read, and approved.

In the fourth session, October 1, the passages of Holy Scripture relating to the cherubim which overshadowed the ark of the covenant, and which ornamented the interior of the temple, were read, together with other passages taken

[1] Theophanes, who was present, says that the opening of the council was made on the 11th of October.

[2] This was not the confession of Theodore who had then usurped the throne of Jerusalem, at whose instigation Elias, the real patriarch of Jerusalem, had been banished by the Saracens, but of Theodore, who filled the see of Jerusalem in 767.

from the fathers, showing that God had, in other days, worked miracles by means of images.[1]

If the fifth session, October 20, the patriarch Tarasius endeavoured to show that the innovators, in their endeavour to destroy all images, were following in the steps of the Jews, pagans, Manichæans, and other heretics. The council then came to the conclusion that the images should be restored to their usual places, and be carried in processions as before.

In the sixth session, October 5th or 6th, the refutation of the definition of faith made in the Council of Iconoclasts at Constantinople, was read. They had there declared that the eucharist was the only image allowed of our Lord Jesus Christ; but the fathers of the present synod, in their regulation, maintained that the eucharist is no where spoken of as the *image* of our Lord's Body, but as the very Body itself.

After this, the fathers replied to the passages from Holy Scripture and from the fathers, which the Iconoclasts had adduced in support of their views, and in doing so, insisted chiefly upon perpetual tradition and the infallibility of the Church.

In the seventh session, October 13, a definition of faith was read, which was to this effect. "We decide that the holy images, whether painted or graven, or of whatever kind they may be, ought to be exposed to view. Whether in churches, upon the sacred vessels and vestments, upon walls, or in private houses, or by the wayside. Since the oftener Jesus Christ, his blessed mother, and the saints are seen in their images, the more will men be led to think of the originals, and to love them. Salutation and the adoration of honour ought to be paid to images, but not the worship of *Latria*, which belongs to God alone: nevertheless, it is lawful to burn lights before them, and to incense them, as is usually done with the cross, the books of the gospels, and other sacred things, according to the pious use of the ancients. For honour so paid to the image is transmitted to the original, which it represents.

[1] An account was read of a miracle said to have occurred in Syria, where certain Jews, having nailed an image of our blessed Lord to a cross, with much insult proceeded to strike a lance into the side, from which blood and water copiously flowed. See the account of this falsely attributed to St Athanasius in his works.—Tom. ii.

Such is the doctrine of the holy fathers, and the tradition of the Catholic Church; and we order that they who dare to think or teach otherwise, if bishops or other clerks, shall be deposed; if monks or laymen, shall be excommunicated." This decree was signed by the legates and all the bishops.

Another session,[1] October 23, was held at Constantinople, to which place the bishops had been cited by the Empress Irene, who was present with her son Constantine, and addressed the assembly. The decree of the council and the passages from the fathers read at Nicea were repeated, and the former was again subscribed. The Council of Constantinople against image worship was anathematised, and the memory of Germanus of Constantinople, John of Damascus, and George of Cyprus held up to veneration. Twenty-two canons of discipline were published.

1. Insists upon the proper observation of the canons of the Church.

2. Forbids to consecrate those who do not know the psalter, and will not promise to observe the canons.

3. Forbids princes to elect bishops.

7. Forbids to consecrate any church or altar in which relics are not contained.

14. Forbids those who are not ordained to read in the synaxis from the Ambo.

15 and 16. Forbid plurality of benefices, and luxury in dress amongst the clergy

20. Forbids *double* monasteries for men and for women.

This council was not for a long period recognised in France. The grounds upon which the French bishops opposed it are contained in the celebrated Caroline Books, written by order of Charlemagne. Their chief objections were these. 1. That no Western bishops, except the pope, by his legates, were present. 2. That the decision was contrary to their custom, which was to use images, but not in any way to worship them. 3. That the council was not assembled from all parts of the Church, nor was its decision in accordance with that of the Catholic Church.

The Caroline Books were answered by Pope Adrian, but with little effect as far as the Gallican Church was concerned,

[1] This session was not recognised either by Greeks or Latins.

which continued for a long time after to reject this council altogether. (*See* C. FRANKFORT, A.D. 794.)—Tom. vii. Conc. pp. 1-963.

NICEA (1260). Held at Nicea in 1260, by Nicetas II., Metropolitan of Heraclea, on the affairs of Arænius, who had withdrawn from the patriarchate of Constantinople. The bishops required him either to return to his see or to give a deed of resignation. This he refused to do. (*See* C. CONSTANTINOPLE, 1262.)

NICEA in THRACE (359).

NICOMEDIA (328). *See* ANTIOCH.

NID. [*Concilium Niddanum.*] Held in 705, near the river Nid in Northumbria, by Bertwald of Canterbury, assisted by Bosa, Bishop of York, John of Hagustald, and Eadfrid of Lindisfarn; several abbots, and the abbess St Elfrida (daughter of Oswy, King of Northumberland), being also present, with Wilfred, whom Bosa had succeeded in the bishopric of York. Wilfred was reconciled with the other bishops of the province, but it does not appear that he was restored to his bishopric,[1] which Bosa retained until his death, and after him John of Hagustald (or Hexham) was translated thither.—*Eddius*, cap. 57. Tom. vi. Conc. p. 1389. Wilkins' *Conc.*, vol. i. p. 67.

NISMES (1096). [*Concilium Nemausense.*] Held in July 1096, by Pope Urban II., who presided, assisted by four cardinals and several bishops. Sixteen canons were published, which are for the most part the same with those of the Council of Clermont, which the pope confirmed in all subsequent councils.

Canon 2. Is directed against those who assert that it is not lawful for monks to exercise sacerdotal functions.

12. Forbids the marriage of little girls (puellulæ) under twelve years of age.—*Esp. Sag.* tom. xxv. p. 218.

Mansi declares that the matter of the clergy of St Saturninus at Toulouse, who claimed the fourth part of the oblations made in that church, which canonically belonged to the bishop, and was opposed by the Bishop Isarne, was discussed in this council; no decision was pronounced in the synod, but subsequently Urban II. compelled Isarne

[1] Johnson says that he was put into possession of the bishopric of Hexham, which had been erected out of the revenues of a monastery founded there by himself.

to give way. Moreover, in this council King Philip, after having promised to quit Bertrade, was absolved. (*See* C. of Tours, 1096.)—Tom. x. Conc. p. 604.

NISMES (1284). Held about the year 1284. A long constitution was drawn up, relating to holy baptism, penance, the Holy Eucharist, the celebration of the mass, reverence due to churches, alienation of church property, the conduct of the clergy, wills, burials, tithes, marriages, excommunications and interdicts, perjury, the Jews, and other matters. This was only a diocesan synod.—Tom. xi. Conc. p. 1200.

NOGARA (1315). [*Concilium Nugaroliense.*] Held in 1315, by William de Flavacour, Archbishop of Auch: six bishops and the deputies of others absent; five articles were published, of which the third condemns the abuse of refusing the sacrament of penance to persons condemned to death who desire it.—Tom. xi. Conc. p. 1620.

NORTHAMPTON (1164). [*Concilium Northamptoniense.*] Held October 13th, 1164, in which St Thomas, Archbishop of Canterbury, accused by the king of perjury, was condemned by the bishops and others present, who were by a royal edict threatened with mutilation and other penalties, and even with death, in the event of their supporting the archbishop. The latter appealed to the pope, who alone, under God, he maintained, had authority to judge him.—Tom. x. Conc. p. 1433. Wilkins' *Conc.*, vol. i. p. 436.

NORTHAMPTON (1176). Held in 1176, by Cardinal Legate Hugo. The articles of Clarendon were renewed, and leave was given to the king by the cardinal to implead clergymen in the temporal courts for killing deer, &c., in the royal parks and forests. The council was attended by most of the Scotch bishops and abbots, and the question of the Archbishop of York's right of primacy over Scotland was discussed: Dr Gilbert Murray (afterwards Bishop of Caithness and chancellor) strongly and successfully opposed it.—Tom. x. Conc. p. 1469. Wilkins' *Conc.*, vol. i. p. 483.

NORTHAMPTON (1265). Held November 2nd, 1265, by Cardinal Ottobon, the Roman legate. In this council all the bishops and priests who had taken part with Simon, Earl of Leicester, against the king, were excommunicated; John, Bishop of Winchester, Walter of Worcester, Henry of London, and Stephen of Chichester, were amongst those

excommunicated; of these, Walter died very shortly after, but the other three appealed from this sentence to Rome. —Wilkins' *Conc.*, vol. i. p. 762. Mansi, note. Raynald, vol. iii. p. 181.

NOYON (814). *See* RATISBON.

NOYON (1233). [*Concilium Noviomense.*] Held in the first week in Lent, in consequence of a dispute between the king and Milo, Bishop of Beauvais. The latter complained that the king, St Louis, had violated his rights by bringing to punishment, in Beauvais, certain incendiaries who had raised a sedition there, in which murder had been committed. The bishops laid the province under an interdict, upon which the cathedral chapters made complaint that it had been done without their consent, and in a council held at St Quentin, on the Sunday before Christmas, at which eight bishops were present: the interdict was suspended. From this decision the Bishop of Beauvais appealed to the pope, but he dying before the question could be settled, it was not until some years after that his successor confirmed the removal of the interdict, and made peace with St Louis. Five councils were held upon this subject in this year.[1]—Tom. xi. Conc. p. 446. Mansi, note. Raynald, vol. ii. p. 48.

NOYON (1344). Held July 26th, 1344, by John of

[1] Six councils were held upon this subject :—

1. At Noyon, in the first week in Lent 1232 (*not* 1233), in which the Bishop of Beauvais laid his complaint against the king before the bishops, and three bishops were named to inquire into the matter.

2. At Laon, in the same Lent, where the report of the bishops was received, and three bishops were sent to the king to admonish him.

3. About Ascension Day 1233, at which the Archbishop and two bishops were deputed to admonish the king a second time.

4. At Senlis, in which it was determined that unless the king before autumn did justice to the Bishop and Church of Senlis, the whole province should be laid under an interdict—all the bishops went to the king to admonish him again.

5. In the same year, at St Quentin, authority was given in the Synod to the Archbishop to pronounce the interdict, unless before the Feast of All Saints' the king repented.

As the king refused to amend his conduct, on the day after the feast of St Martin, the archbishop, with the bishops of Soissons, Châlons sur Marne, Senlis, and Cambria, went to the king at Belmont, and finding all argument in vain, pronounced the interdict.

6. The sixth council was held at St Quentin, in the same year, where the interdict was removed. *See* C. S. Quentin Mart., *Thes. Anec.*, Tom. iv. Col. 181.

Vienne, Archbishop of Rheims, and six bishops. Seventeen canons were published, relating chiefly to ecclesiastical immunities and the defence of the clergy.

4. Directs that in all churches Divine service shall be conducted after the example of the cathedral church.

5. Excommunicates those lords who forbid their vassals to buy and sell with ecclesiastics, and to till their lands.

8. Directs that those clerks who submit voluntarily to the sentence of the secular judges, and who pay the fines inflicted upon them by such judges, shall be punished.

12. Forbids priests and other ecclesiastics, &c., publicly to solemnize (*ut solemnizent in publico*) miracles which they assert to have recently been done, without the consent of the ordinary.

13. Excommunicates those lords who stripped off the vestments and shaved the heads of ecclesiastics accused of crimes.

14. Excommunicates lay-persons who pretended to be clerks and assumed the tonsure.

17. Condemns the exorbitant exactions of the proctors in the ecclesiastical courts.—Tom. xi. Conc. p. 1899. Martene, *Vet. Script. Coll.*, viii. Col. 1556.

NYMPHŒUM (1234). [*Concilium Nymphœense.*] Held 26th April 1234, under the Emperor John, who was then at Nymphœum.

In 1233, Gregory IX. sent four legates to Germanus, the patriarch of Constantinople, in order, if possible, to effect an union between the churches.

The legates, who did not arrive before the beginning of the year 1234, were received with much honour, deputies from the emperor and the patriarch meeting them on the road. They first held a disputation with the Greeks at Nicea, after which they proceeded to Constantinople to abide the issue of a conference between the four oriental patriarchs. They were then invited to a conference at Nymphœum, where a discussion was again opened upon the two subjects of the procession of the Holy Spirit, and the use of unleavened bread in the Holy Eucharist. The legates proved that the word "filioque" was used rather in *explanation* than as an *addition*, showing both from Holy Scripture and from the Fathers that the Holy Spirit proceedeth from the Son as well as from the Father. The

Greeks did not accuse the Latins of error in doctrine, and the legates therefore maintained that it was lawful for the Latin Church to confess with the mouth what it was lawful for her to believe. The emperor, in order to effect an union, proposed that each party should give way on one point, that the Greeks should approve the Latin use in consecrating, and that the Latins should expunge from the creed the word "filioque," which gave offence to the Greeks; this, however, the legates vehemently refused to do. "If you ask us," said they to the emperor, "how peace is to be made, we will answer you in a few words. Concerning the Body of Christ, we declare that you must firmly believe, and moreover preach, that it may be consecrated either in leavened or unleavened bread, and we require that all the books written on your part against this faith shall be condemned and burnt. Concerning the Holy Spirit, we declare that you must believe that the Holy Spirit proceedeth from the Son as well as from the Father, and that you must preach this faith to the people; we do not say that the pope will compel you to chant these words in the creed if you object to do so, but all books written against this doctrine must be burnt." When the emperor heard these words he answered angrily, that he had expected to receive from them some propositions more likely to lead to peace, but he would repeat what they had said to the Greek bishops. The latter were moved with great indignation at the proposal, and all further negotiations upon the subject were broken off.—Tom. xi. Conc. p. 460.

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